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ning man the highest solace brings;
'Tis LOOKS, a lasting pleasure can supply,—
Charm while we live, and teach us how to die.

THE UTICA CHRISTIAN MAGAZINE:

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DESIGNED

TO PROMPT THE SPIRIT OF RESEARCH, AND DIFFUSE RELIGIOUS INFORMATION.

I make it my rule to lay hold of light, and embrace it, wherever I see it, though held forth by a child or an enemy. EDWARDS.

"Too many are to be found in all countries, like the Italian Philosopher, who was unwilling to look through the telescopes of Gallileo, lest he should find something to shake his belief in the dogmas of Aristotle." *Christian Observer.*

VOL. III.

PUBLISHED UNDER THE INSPECTION OF A COMMITTEE OF CONGREGATIONAL AND PRESBYTERIAN CLERGYMEN.

UTICA:
PRINTED FOR CORNELIUS DAVIS.
....
1816.

state, that a growing attention en paid to the Gospel ordinan- d that a considerable number of s have been added to the church , we trust, as shall be saved. ng the means, which appear to een rendered effectual to the n of sinners, are family visita- atechetical instruction, and in- l attention to discipline. the faith-ful preaching of the word, and the establishment of praying Societies; a due attention to all of which your committee beg leave earnestly to recommend to the ministers and congregations under the care of this judicatory, as means appointed of God for the conversion of sinners and the edification of his people.

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THE

CHRISTIAN MAGAZINE.

JULY, 1815. No. 1.

..a Christian Magazine.

"the Jews to their own land ...nnium; being a brief an... difficulties suggested in a ...n by the late Dr. Edwards, ...shed in the U. C. Mag. Vol.

...e remarked, that the return to their own land in the Mil... ...ot in itself a contradiction. ...ifficult it may appear, it is not ...y.

...s an event which it is possible ...ke place, then it must be pos... God to foretel it. There is ...urative language in the Bible, ...as not made it impossible for ...peak plainly, and without a fig... ...ne Bible is full of *typical* lan... but this has not made it impos... ...r God to speak in *literal* language. ...is a spiritual Jerusalem, it is ...l: but it will not be denied that ...s also a literal Jerusalem. There ...avenly Canaan; but there is also ...an on earth. Now then, it can... denied but that it is possible for ...speak of the Canaan which lies ...Mediterranean sea, and of the ...rusalem; and so speak, as to make ...nt that this is the Canaan, and ...usalem which he intends. As this ...t be disputed, we are prepared, ...o examine some passages of scrip... ...hich seem to relate to this subject. ...first examine Zech. xii. 6. "And ...lem shall be inhabited again, in ...n place, even in Jerusalem. On ...ssage we note, 1. It is a prediction ...t was then future; and it was de... ...l a number of years after the close ...Babylonish captivity. Jerusalem ...en begun to be inhabited again, in ...n place by some of the Jewish ... 2. This prediction must un...edly refer to the re-peopling of the literal Jerusalem. It is to be re-inhabited in *her own place*, even in Jerusalem. I would here ask every reader, whether it be not evident, that the Holy Spirit designed to guard us in this passage against a typical interpretation of *Jerusalem*. 3. This passage must look forward to a re-peopling of Jerusalem by the *Jews*. The city was inhabited when Zechariah prophesied; and it has been inhabited ever since. But the Jews, its own proper inhabitants, have long since been driven from it. The city is now considered as stripped of its inhabitants, and is trodden down by the Gentiles. But when the Jews shall be restored to their own land, then Jerusalem will, in the language of scripture, be inhabited again. That the *Jews* are the people who are to repossess Jerusalem is evident from the context 4. In connexion with the passage which we are considering is that eminent prediction of God's pouring out his spirit on the Jews, which will lead them to look on Him whom they pierced, and mourn. And as this undoubtedly refers to their conversion to christianity in the Millennium, it is natural to suppose, that their again inhabiting Jerusalem, is then to take place.

Perhaps it may be thought by some, that the *inhabiting of Jerusalem again*, which is spoken of in this passage, means no more than to predict a great increase of its inhabitants by others soon returning from Babylon, and also by natural population. To this it may be replied, that by comparing Hag. i. 1, with Zech. i. 1. it appears, that these two prophets began to prophesy about the same ... It is evident from the prophecy ...gai, that the Jews had been restored ... the captivity long enough to bui... ...selves cieled houses, when he ... prophesy to them. Therefore

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It has already been intimated that this revival of religion commenced without noise, and without any other means than those which had been a considerable time in use. But having thought it my duty to converse with my pupils, as often as they requested it, at the time when their minds were filled with anxious fears and enquiries; and also to examine them individually and carefully, since hope has, in some measure, succeeded to fear; I have had a favorable opportunity to enquire, and have attentively enquired, after the instrumental causes of this revival, as indicated by the views and feelings of the parties concerned. Four such causes appear to have had a manifest agency—

1. And chiefly, the study of the Holy Scriptures;† accompanied with comments on the portion read, and a practical application of the leading truths contained in it. God has remarkably honored and blessed his own word. Strange as it may seem, this study of the Bible has always been a favorite one among the youth of the college, not excepting the most gay and dissipated. Pains have, indeed, been taken to render it interest-

* The whole number of stud...
es of the colle...

t have been inhabited in part, ...chariah delivered the prediction ...der consideration. If the proph... referred to a mere increase of the ...ants who had then begun to re... ...n the holy city, is it not strange ...should make use of this phraseol... " Jerusalem shall be inhabited in her own place, even in Jerusa... There was the place in which ...ere then beginning to inhabit it. ...e prophet appears to speak of ...ing which, to an eye of sense, ...appear almost incredible. There... ...doubles the expression, which ...ines the *very spot* where Jerusa... ...all be inhabited. It shall be *in* ...*n place.* But where is this? It ... *in Jerusalem.* A more concise, ...t the same time, definite answer ...not be given.

...e passage in Luke xxi.. 24, which ...iced by Dr. Edwards, appears to ...some proof in favor of a literal re... ...f the Jews to their own land in the ...nium. The passage is this: " And ...hall fall by the edge of the sword, ...all be led away captive into all ...s: and Jerusalem shall be trodden ... of the Gentiles, until the times of ...entiles be fulfilled."

...re it may be remarked, 1. That ...can be no reasonable doubt but ...he people who were to be led ...captive into all nations, were, in ...e literal sense, *Jews.* They were ...ws who were so inwardly. ...the nation who had the in... ...icision, were counted wor... ...ape this evil. Those who ... in Jerusalem by the Romans ...re Jews. 2. The Jerusalem ...ere taken, was evidently ...d not the spiritual Jerusa... ...is is the Jerusalem which ...dden down of the Gentiles. ...ral it w... ...o suppose ...passag... ...e church ... 3. T... ...which is ...re us, ...he evil ... to l... ...vicked ... in the ... ' the ... dis... ...ay ... re...

threatened, that the liter... from which they were exp... unbelief, shall be trodden ... enemies until a certain ti... naturally to follow; that it i... hands of their enemies no l... then to revert back to its o... itants.

In this short essay it is ... to collect all the proof whic... ture will furnish in favor of ...toration of the Jews to the ...naan: But in addition to ... ready adduced, I would refe... to the 37th, 38th and 39th ... Ezekiel. I would recomme... chapters be carefully read, ... to obtain light on this subjec...

In the 37th chapter we re... animation of a valley of dry b... had become very dry. The ... will apply more pertinently ... ent state of the Jews, than to ... they were in just before the ... Babylon. And immediatel... account of the resurrection ... bones, there is an account of ...ion of Israel and Judah under ... Messiah,) their king; represe... stick of Ephraim and the stic... becoming one in the hand of ...et. This must be a represen... union between them, which h... taken place, but which will ta... ...he Millennium. In conne... their re-union we hear this d... ...laration: " Behold I will tak... ...dren of Israel from among th... whither they be gone, and w... them on every side, and bring ... to *their own land.* And I will ... one nation in the land *upon t...* *tains of Israel.* And they shal... the land that I have given unto ... servant, *wherein your fathers h...* and they shall dwell therein, ... and their children, and their ... children forever." Here it is ... that in the millennial state, when ... and Judah shall have become ... ple, they shall be brought to t... *land*—even the mountains of ... the same land which God gav... *cob* his servant—and the land ... *their fathers dwelt.* Now let it ... ously considered, in ... what more

language than this, the return of God's ancient covenant people to their own land could be predicted. Their return is possible, and it is possible that it should be revealed in the holy Scriptures, provided they are to return. But if all this amount to no revelation of it, let me ask, How could it be revealed?

There is something in the 38th chapter which makes it very clear that the people of Israel shall yet be restored to their own land. In this chapter, the Lord, addressing himself to Gog with his company, says, "In the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them." Further on in the chapter the address still continues; And thou shalt say, I will go up to the land of unwalled villages, to take a spoil, and to take a prey, to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land."——"And thou shalt come against my people of Israel, as a cloud to cover the land, it shall be in the latter days, and I will bring thee against my land."

These passages, if properly attended to, afford pretty striking proof of a literal return of Israel to Canaan. This will appear by the two following remarks. 1. There are a number of things mentioned concerning this land, and this people who are to be restored to it, which are calculated to make us understand them in the literal sense. The land is said to be brought back from the sword, intimating that they were dispossessed of it by the conquering sword of their enemies. Again, it is said to be gathered out of many people, referring probably to the many hands through which the holy land shall have passed. Again, this land is distinguished by being called the mountains of Israel. After their restoration, it is called the land of unwalled villages. This appears like a literal description of the land immediately after their return to it, while as yet they have had no time *to build walls of defence.* "Desolate places now inhabited," is very descriptive of the land of Israel, provided it is hereafter to be filled with inhabitants, and to be restored to its former glory.

Also what is here said about the people who are to be restored to this land, favors the idea that it is the literal Israel. God calls them, "My people of Israel." They are said to be *gathered out of the nations.* The literal Israel are now dispersed among the nations. If they should be again collected together, and restored to the holy land, they must be gathered out of many nations. Again, this people are described as having gotten cattle and goods, silver and gold, so as to make it very tempting for their enemies to come upon them to take the spoil. "As rich as a Jew," has become a proverb. The prospect now is, that if they return to their own land, they will return with great wealth.

2. It is evident that the restoration of the Jews, spoken of in this portion of Scripture, is posterior to the return from the Babylonish captivity: For 1st. It is in *the latter years, and latter days.*—These phrases when used in the old Testament refer to a period at least as late as the gospel days. 2d. These mountains of Israel are here said to have been *always waste.* It is more natural to suppose that this means the many centuries which will have transpired between the expulsion of the Jews by the Romans and their return in the Millennium, than to suppose it refers to the period of the Babylonish captivity.

In the next chapter where the same subject is continued, the Lord says, "I have gathered them unto their own land, and have left none of them any more there," i. e. among the nations whither he had driven them. When he gathered them from the Babylonish captivity, he left most of them there: but in this future restoration none of them are to be left behind.—*(To be continued.)*

For the Utica Christian Magazine.

THEOLOGICAL MISCELLANIE[S]

Taken from a Common-place [Book.]

(Continued from No. 12, Vol. II. Pag

No. 9. In a national war w[e] have peace until the majority [ ] Individuals may sigh for peace,

lege; an increase both of the degree of seriousness, and of the number of those in whom it was visible. Every religious service, both on secular days and on the sabbath, was attended with a solemnity which was sensible and impressive. In this manner the revival commenced, or rather became apparent, in the 2d week of January, without any unusual occurrence in Providence, without any alarming event, without any extrarodinary preaching, without any special instruction, or other means that might be supposed peculiarly adapted to interest the mind. The divine influence seemed to descend like the silent dew of heaven; and in about four weeks there were very few individuals in the college edifice who were not deeply impressed with a sense of the importance ofspiritual and eternal things. There was scarcely a room—perhaps not one—which was not a place of earnest secret devotion. For a time it appeared as if the whole of our charge was pressing into the kingdom of God ; so that at length the inquiry, in regard to them, was, not who was engaged about religion? but who was not?—After this state of things had continued, without much variation, for about two months, it became manifest that a change was taking place.—Some were becoming confirmed in the hopes and habits of evangelical piety; some were yet serious, thoughtful and prayerful, though perhaps not in so great a degree, or at least not so apparently, as once they had been ; while some were plainly loosing the impressions which they had lately felt. And such has continued to be the state of this interesting concern to the time of making this report. The result is, that there are somewhat more than forty students, in regard to whom, so far as the time elapsed will permit us to judge, favorable hopes may be entertained that they have been made the subjects of renewing grace. Perhaps there are twelve or fifteen more, who still retain such promising impressions of religion as to authorize a hope that the issue, in regard to most of them, may be favorable. And nearly the *whole of the remainder* show a great *readiness to attend* on all the social *exercises of religion*; not only on those which are stated and customary, but those which are occasional, and the attendance on which is entirely voluntary. Thus, of the students who are now in the college, a majority* may be viewed as hopefully pious; and a large proportion of the residue appear to possess much tenderness of conscience, and show a very desirable regard to religious duties and obligations.

It has already been intimated that this revival of religion commenced without noise, and without any other means than those which had been a considerable time in use. But having thought it my duty to converse with my pupils, as often as they requested it, at the time when their minds were filled with anxious fears and enquiries; and also to examine them individually and carefully, since hope has, in some measure, succeeded to fear; I have had a favorable opportunity to enquire, and have attentively enquired, after the instrumental causes of this revival, as indicated by the views and feelings of the parties concerned. Four such causes appear to have had a manifest agency—

1. And chiefly, the study of the Holy Scriptures ;† accompanied with comments on the portion read, and a practical application of the leading truths contained in it. God has remarkably honored and blessed his own word. Strange as it may seem, this study of the Bible has always been a favorite one among the youth of the college, not excepting the most gay and dissipated. Pains have, indeed, been taken to render it interest-

* The whole number of students in the classes of the college is one hundred and five; of whom twelve were professors of religion when the revival began.

†For more than two years, the Holy Scriptures had been made the subject of as regular study and examination as the classics, the mathematics, or philosophy. The afternoon of the Lord's day was appropriated uniformly to the recitation of a certain number of the students, taken promiscuously (for all were required to be prepared) on five chapters of the Bible, assigned to them the preceding week. The recitation was always accompanied with tions, critical remarks, and a practica[illegible] tion. The exercise was concluded [illegible] and singing, and was considerded a[illegible] noon religious service of the colle[illegible] morning, public worship, in the [illegible] was celebrated.

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... a Bible Society was institu[ted] ...

came immediately and earnestly engaged in those exercises which, it is hoped, have issued in genuine piety. A public profession of religion, made by two of the students who had been a good while thoughtful, had also, at this time, much influence, apparently, both in producing and deepening impressions in many others.

The special means made use of to promote and cherish this revival, besides the circumstances already mentioned, were the following—A short address on the subject of religion was made, after prayers, on every Saturday evening. In preaching on the Lord's day morning, subjects were selected suited to the existing state of the college—in this particular we are deeply indebted to the Theological professors, who have generally conducted the morning service. A particular reference was often made to the religious attention which had been excited among the students, in the remarks which accompanied their bible recitations. A weekly lecture, intended for the students exclusively, was given by myself, on every Tuesday evening. A social prayer meeting was held, on every Friday evening, at which one of the Theological professors commonly made an address. A family prayer meeting (as the students called it) was, every evening, held among themselves, at which a large proportion of the whole college attended. Smaller and more select associations for prayer were also formed. The individuals whose minds were anxious and labouring, were as often as they requested it, carefully conversed and prayed with in private—in this service I am to acknowledge the assistance received from the professors of the seminary, from their pupils, and from the pious students of the college. Finally, writings of approved character, on doctrinal and practical religion, were pointed out and recommended to the perusal of the students; and a short system of questions and counsel, which I herewith submit, was drawn up by myself, for the use of those who began to cherish the hope that they had entered on a *life of practical piety.*

Having thus mentioned the chief *instrumental causes* of this revival, and the means used to cherish it, to guard it, and to direct it, I shall conclude my report on this subject with a few short remarks, offered with a view to give a correct apprehension of its nature and character.

I. It has been, so far as I am able to judge, remarkable free from extravagance and enthusiasm. I know of nothing, in regard to this revival, that I think would be called extravagant or enthusiastic, by any one who really believes in the great doctrines of the protestant reformation. Particular pains were early taken to guard against the evil here contemplated; and, by the divine blessing, they have been made so successful that I am not acquainted with a single incident or occurrence, indicative of intemperate feeling or conduct, that we are called to regret.

2. There has been no sectarian spirit accompanying or mingling with this revival. There are students in the college belonging to four or five different denominations of christians. At first, there appeared to be some apprehension in the minds of those who were not presbyterians, lest they should be drawn into a union with this denomination, if they yielded to the sentiments and feelings which began to be prevalent. But I told them, in the first address that I made to them on a Tuesday evening, that it was my fixed purpose to inculcate no doctrine or tenet that was not found in all the public orthodox creeds of protestant Christendom—that I was indeed earnestly desirous that they should all become real practical christians, but that I had no wish to make a single proselyte. This, I believe, removed every apprehension—and the intimation then given has been sacredly regarded. Not a single thing has been said by myself, nor, I am persuaded, by the Theological professors who have preached to them that has had any intentional tendency toward proselytism. On the contrary, every thing has been general. The great catholic doct[rines] of the gospel have been exclusive[ly in]culcated. It is believed that the[re is not] an individual of the college who [would,] if questioned, complain that he [has, in] any instance, felt himself pres[sed]

... interfered with his edu-

... been no neglect of study. ... that study was ... college to attend to re- ... nothing could be more false. ... never been pursued ... and success. Our ... that if, at any par- ... an individual should ... his mind had been so exercised ... him to get his lesson, ... application to his teacher, ... and this indul- ... asked and ... a single recitation of ... and scarce in- ... required to ... [illegible]

... whole praise of which is to be ... most unfeignedly, to Him ... hone.

[QU]ESTIONS AND COUNSEL FOR THE STU-DENTS OF NASSAU HALL, WHO HOPE A WORK OF SAVING GRACE HAS [WR]OUGHT UPON THEIR HEARTS.

Questions.

... seen yourself to be by na- ...

ness of particular ... also that your hea[rt] ... of sin?—That in y[ou] ... good thing? Has ... despair of help fro[m] ... you must be altog[ether] ... for salvation, and ... Holy Spirit for st[rength] ... to perform any du[ty]

2. On what has ... with God been fo[unded] ... motion? on your ... your prayers? ... good works and re[formation] ... has it been on Chr[ist] ... all? Has Christ ... cious to you? Do ... not appear more ... felt great freedom ... him? In doing this ... it been, not only to ... punishment due to ... the power, polluti[on] ... tence of sin in you

3. As far as you ... hate, and desire to ... —without any exce[ption] ... Do you pray muc[h] ... sin? Do you watch ... temptation to it? ... and in some good ... over it? Have you ... have your soul real[ly] ...

4. Have you cou[nted] ... ing Christ, or of bein[g] ... it will cut you off ... from the indulgence ... a sinful conformity ... it may expose you ... tempt?—possibly to ... tion? In the view of ... willing to take up t[he cross] ... Christ whithersoeve[r] ... is it your solemn p[urpose] ... his grace and aid, ... his cause and peopl[e]

5. Do you love hi[m as a] Holy God, and bec[ause] ... you earnestly desire ... conformed to God an[d] ... bear more & more th[e] ... deemer? Do you see[k] ... communion with yo[u] ...

6. Are you resolv[ed] ... to endeavor consci[entiously] ... your whole duty—to ... bor, and to yourself? ... mon and relative duti[es] ... part of the duty whi[ch] ...

7. Do you make ... prayer daily? Do yo[u] ...

you a set time, and place and order of exercises, for performing this duty?

8. Do you daily read a portion of the Holy Scriptures, in a devout manner? Do you love to read the Bible? Do you ever perceive a sweetness in the truths of Holy Scripture? Do you find them adapted to your necessities, and see, at times, a wonderful beauty, excellence and glory in God's word? Do you make it the man of your counsel, and endeavor to have both your heart and life conformed to its doctrines and requisitions?

9. Have you ever attempted to covenant with God? To give yourself away to him, solemnly and irrevocably, hoping for acceptance through Christ alone; and taking God, in Christ as the covenant God, and satisfying portion of your soul?

10. Does the glory of God ever appear to you as the first, greatest and best of all objects? Do you desire to promote the glory of God, as the chief object of life?

11. Do you feel a love to mankind—such as you did not feel before you became religious? Have you a great desire that the souls of men should be saved, by being brought to a genuine faith and trust in the Redeemer? Do you love God's people with a peculiar attachment—because they bear their Saviour's image? and because they love and pursue the objects, and delight in the exercises, which are most pleasing and delightful to yourself? Do you from your heart, forgive all your personal enemies, and refuse to cherish or entertain any sentiments of hatred or revenge? If you have injured any person, have you made reparation; or are you ready & willing to make it?

12. Do you feel it to be very important to adorn religion, by a holy, exemplary, amiable and blameless walk and conversation? Do you fear to bring a reproach on the cause of Christ? Does this appear to you extremely dreadful? Are you afraid of backsliding, and of being left to return to a state of carelessness and indifference in Religion?

13. Do you desire and endeavor to grow in grace, and in the knowledge of Christ your Saviour, more and more? Are you willing to sit at his feet as a little child, and to submit your reason and understanding, implicitly, to his teaching; imploring his spirit to guide you into all necessary truth, to save you from all fatal errors, to enable you to receive the truth in the love of it, and to transform you more and more, into a likeness to himself?

Counsel.

1. Remember that these questions are intended to point your attention to subjects of inquiry the most important. Do not therefore content yourself with a careless or cursory reading of them. Read and deliberate, and examine yourself closely, on the questions under each head; and let your heart be lifted up to God, while you are considering each particular question, in earnest desires that he may show you the very truth. You cannot ordinarily go over all these questions at one time. Divide them therefore, and take one part at one time, and another at another. But try to go over the whole in the course of a week; and do this every week, for some months. When you find yourself doubtful or deficient, in any point, let it not discourage you; but note down that point in writing, and bend the attention of your mind to it, and labor and pray till you shall have made the attainment which will enable you to answer clearly. It is believed that you cannot fail to see how each question ought to be answered.

2. Remember that secret prayer, reading the word of God, watchfulness and self examination, are the great means of preserving comfort in religion and of growing in grace. In proportion as you are exact and faithful in these, such usually, will be your inward peace, and the safety of your state. Unite them altogether, and never cease to practice them while you live. Think often of the character of Enoch, and try to walk with God—Read Mason's little book on self knowledge, I recommend it as excellent.

3. Besides the Bible, have constantly in reading, at your leisure hours, some author of known piety and excellence. Read Owen's works, Baxter's Saints' Rest, Doddridge's works, Watt's works, Witherspoon's works, Newton's works, Scott's Works, Venn's Whole Duty of Man, The Christian Observer, &c. &c.

4. Do not suppose that any evidence which at present, you may think you possess, of a gracious state, will release you from the necessity of maintaining a constant vigilance in time to come; nor from repeated examinations and trials of yourself even to the end of life—Many marks and evidences of a grcious state are set down by pious writers. But they must all come to this—to ascertain what is your prevalent temper and character—Whether, on the whole you are increasing in sanctification, or not? If you are, you may be comforted; If not you have cause to be alarmed. It is only he that endureth to the end that shall be saved.

5. I think it of very great importance to warn you not to imagine that true rel is confined to the closet or to the ch even though you apprehend that you great comfort and freedom there.

[illegible]

... spend an eternity ... presence.

[illegible] of the state of Religion within the bounds of the General Assembly of the Presbyterian church, and of the General Associations of Connecticut, of New Hampshire, of Massachusetts [illegible], and of the General Convention of [illegible], during the last year.

THE GENERAL ASSEMBLY,

[illegible] their beloved people [illegible] as they could ob[illegible] the state of religion in their Con[illegible] the year past, rejoice [illegible] to announce [illegible] of the Lord [illegible] visible in the [illegible] reports, sub[illegible] presbyteries, it [illegible] deep

[illegible] country. In [illegible] our [illegible] stated means of [illegible] to been enjoyed [illegible] a [illegible] and [illegible] ministers. The [illegible] [illegible] are, in [illegible] ry large: in almost [illegible] of these, the Amer[illegible] informed by sever[illegible] Presbyteries, are [illegible] race. The Assem[illegible] proving the opportu[illegible] mation affords them [illegible] attention of their Mi[illegible] this class of people, [illegible] cerns are too apt [illegible] those very persons [illegible] affluence they toil.

Revivals, to a gr[illegible] have occurred in var[illegible] church. In the tow[illegible] Woodbridge, in the [illegible] sey, unusually great [illegible] made to the commu[illegible] interest has been ex[illegible]

to eternal concerns, and much done towards promoting the Redeemer's cause. This is the more worthy of notice inasmuch as a lamentable indifference is known previously to have existed in those towns. A revival of importance has occurred in the Second Congregation of Wilmington, in the Presbytery of Newcastle, a fact connected with which, the Assembly deem it proper to mention for the encouragement of their people:—There had been a society for prayer, whose meetings began to be neglected to such a degree as to threaten its dissolution. Its discouraged friends talked of this as an event near at hand. Through the restraining providence of God, however it was not dissolved, Circumstances soon occurred, which under the administration of the Spirit, renewed the face of the congregation: and in a few short months, *instead of a* single society, wasted and feeble, and about to expire, arose four societies, "fervent in spirit serving the Lord;" "quickened to call upon his name;" wrestling like Jacob for his blessing, and like Israel prevailing to obtain it. True was the expression of the brother relating this fact, "the darkest hour is *that* nearest day-light."

It were to be wished that the Assembly could perceive, in a more general amelioration of manners and habits, that improvement of the dispensations of Almighty God which he expects and mankind are obligated to exhibit. The judgments of Pestilence and War have carried their desolations over a large portion of our land; wringing the widows heart, and dimming the eye of the fatherless. Infelicities of a diversified character have followed in their train. Reversed fortunes, and defeated hopes, have not been wanting to tell men that "they build too low, who build beneath the skies." But men do not know;—neither will they consider. The effects of these judgments have been different on minds of two opposite classes. Nor will it be a matter of surprize to any who are acquainted, on the one hand, with the workings of the gracious principle, or apprized, on the other, of the force of depravity and the callousness of the heart, to learn that while the real *christian has been* confirmed and made better by the visitations of God, the alien from the Commonwealth of Israel, the man of earth, the unbelieving servant of the corruption which is in the world through lust, has regarded them with indifference, or barred the avenues of sensibility against the admission of their monitory call. Hence, to the pleasing representation of things given above, the Assembly are constrained to acknowledge some unhappy exceptions. Intemperance, altho' it should seem, on the decline, still disfigures the moral aspect of society. In too many parts of our country, the violation of the christian Sabbath calls as loudly upon the believer to oppose to its influence, his admonition, and his prayers, as if nothing had yet been done. The rancorous hostility of political party preys upon domestic and social peace, and indisposes men to admit the kindly influences of religious love. The spirit of the world struggles successfully for dominion. And in a word many humbling facts present themselves to urge pious people to the throne of Grace that they may supplicate a more copious effusion of the enlivening and converting spirit.

The reports made by the Delegates from the General Associations of Connecticut, New-Hampshire, and Massachusetts Proper, and the General Convention of Vermont, afford very exhilarating intelligence; resembling, in its prominent features, *that* submitted by the Presbyteries. In Connecticut and Massachusetts Proper, revivals of magnitude meet the enquiries of the Assembly and establish the Lord's claim to the gratitude of his believing people. In the first mentioned of these associations, the most laudable exertions are made towards the furtherance of foreign missions. From the other, the Assembly are pleased to learn, that certain errors, of a pernicious character infesting that district of country for a length of time, have ceased to advance, if they have not been driven back from their threatening position. Young Ministers, sound in the faith, have been settled of late in many congregations esteemed hith[illegible] to be disinclined towards correct pri[illegible]ples. New-Hampshire and Ver[illegible] also, have been partially visited

Praying societies constitute another particular worthy of observation in detailing the religious character of the past year.—Not that their origin is of a date thus modern. They have long subsisted in certain parts of our church.—But of late years they have been multiplied; and since the narrative rendered by the last Assembly their number has been very considerably augmented, and their influence in quickening the zeal of the pious and converting those that are without, singularly attested. For all " the spiritual blessings which are in heavenly" things and places " in Christ Jesus" God will be enquired of. Wher ever two or three are gathered together in the name of Christ, they have his promise that he will be with them;—and never is the Holy Spirit refused to those who with contrite hearts and humble faith implore his fellowship. Christian love is excited and cherished, and a reciprocity of encouraging and fortifying motives created, by what the Assembly may be permitted to call a common conciousness of common wants, desires and weaknesses. Heart springs to heart. A full tide of mingled affection sets in towards Him from whom cometh down every good and every perfect gift.—" The Kingdom of Heaven suffereth violence; and the violent take it by force."

The Assembly have reserved for the conclusion of their narrative some particulars of information at once highly important and uncommonly gratifying.—They relate to the revivals with which it has pleased God to favor several of the most distinguished Seminaries of Learning in the United States of America: indistinct intimations of which, it is not doubted, many of their people have received.

Divine impressions have been made upon the minds of a number of the youth of Hampden Sydney College, within the bounds of the Presbytery of Hanover. In several of the subjects of these impressions, it is believed, a saving change has been affected; while their influence is visible in stamping a religious solemnity on the face of the Institution generally.

Dartmouth College, in New-Hampshire, *has* been favored with lively tokens of the Divine presence. Within the space of a very few weeks, many of its youth have been renewed in the spirit of their minds, and have returned unto the Lord their rest. Many more have been excited to serious reflection. And, of one hundred and forty students, but one it is stated, remains unimpressed: while at the same time, a number of the younger inhabitants of the town in which the college is situated, share the precious effusion.

Passing on from this institution, to Middlebury college, in Vermont, the Assembly behold, *there also*, the footsteps of the reviving spirit. A number of the youth of Middlebury have become serious christians—trees of righteousness, the planting of the Lord—that he may be glorified.

Retracing their steps, the Assembly find their attention called to operations of greater extent, in Yale college, Connecticut. In the progress of God's gracious visit to this seat of learning, " the whole college," to use the emphatical description of the delegate reporting on the subject, " was shaken as the trees of a wood are shaken by a mighty wind." As many as fifty," he states, " have given evidence of having passed from death unto life. A considerable number of these belong to Virginia, and the states farther south."

" The ways of the Lord are right"—they are wise—they are holy—they are gracious——they are admirable——and " sought out of all them that have pleasure therein." Intelligence of the interesting scenes which were taking place at Princeton, is said to have been one important means of quickening the church to prayer and religious conversation previous to any favorable appearances in Yale college.

The Assembly, therefore, returning towards the centre of their ecclesiastical concerns, recognize with gratitude God's gracious work in the college of New Jersey. From the report of the President of this seminary, to the board of Trustees, which report has been read to the Assembly, it is learnt that " a-jority of the students now in the c may be viewed as hopefully piou that " a large proportion of the

The year 1814, opened with a more favorable prospect. The word and ordinances of God were better attended than usual, and we had from time to time some faint hope, some distant expectation, that a good work had commenced. One reason of our hope was, that our Wednesday evening prayer meeting (which has been kept up nearly all the time of my ministry,) became so crowded that we were obliged to remove from private houses to the church. In the month of April last another prayer meeting was opened in the church on Sabbath evenings, which has uniformly been well attended. [It was laid aside of course for the winter season, when I preach in the evening; but has again been resumed.] Both these meetings I have uniformly attended, when not absent from the place. From this time our praying people were considerably engaged. They were drawn out to pray specially to the Lord for a revival of his work. Through the last summer fears and hopes predominated alternately.

The last Sabbath in July, and 1st and 2d Sabbaths in August I was absent.—But the prayer meetings were continued, although they were not so well attended as usual. On the evening of one of those days, I am informed that those who usually officiated in prayer were much depressed and discouraged —so much so, as to say to one another, "What will become of us?" One of them intimated a hope, that the Lord would speedily visit us with a blessing. From this time we date the commencement of the revival, although there was no public appearance of it till some time in November. From this time there was great ardency in prayer, and strong desires for a blessing from the Lord--Since November there have been prayer meetings every evening in the week, except when there was preaching; I have uniformly attended them, and lectured from some passage of scripture. Except Wednesday evenings, they have been held in private houses in different parts of the congregation. The private houses have been crowded. At the Church there were generally from one *to three hundred present*; I have no doubt that the Lord has answered prayer in this work. He has been earnestly sought by his people, and has evidently blessed them.

It has been a peculiarly deep and solemn work. Our meetings have generally been, literally houses of mourning— Never, under any circumstances, have I seen such deep sorrow and humility, I have seen a whole assembly, consisting of at least a hundred, sitting in tears before the exercises commenced, and during the exercises, moved to sobbing, so that I have felt afraid to proceed—This was equally the case under the promises of the gospel as under the terrors of the law—Indeed, mercy and grace appeared to have the most affect to move: I think that the consideration of God's mercy and goodness to sinners, in sparing them, in restraining them, in providing such a Saviour, in shewing them their need of him, and making them willing and desirous of being saved by him, has caused more sorrow than all things else. I have seen or heard very little of the terrors of the law. Their hearts have been too deeply humbled to be greatly terrified. They have generally very soon been brought to feel what it is to have "a broken heart and a contrite spirit"—They have remarkably humbling views of themselves—I consider great humility of soul as distinguishing the work.

The work has not been confined to any class of moral character. I believe that as moral a man as I have ever known, has been a subject of its saving influence; and there are certainly some of the vilest of the vile, who have been brought to hate sin, and love and practice holiness. There are among the number, several of the votaries of pleasure who last year were gay and dissipated; whose hearts vibrated to the notes of the viol, and rejoiced in the follies of the ball room. Very few of those who have been affected by the work have passed the middle age.— The work has chiefly been among the young, and a considerable part of them have been my catechumens. There is among the converts, a man of seventy-four—He is a Canadian by birth, can neither read nor write, speaks th

...in the heart, fulfilling his own purposes, the peculiar consolations of the gospel, and particularly its nice and accurate adaptedness to the several situations in which poor sinners find themselves; the experience of God's children under various circumstances; the misery and danger which attend a continuance in sin; the awful state of the wicked in eternity; and the blessedness of the redeemed, are all subjects which have been called up, elucidated and enforced ... dences of a graci...

... Under the fir... those who have ... have been very ear... in prayer. They ... constant in their ... means of grace, ... ing upon the state ... state of mind has ... by great sadn...

They have been very earnest in for their pastor, beseeching the to spare and support him, and lay ly to his hands of the words of e- life. The conduct of those who made a profession, or been brought certain a hope, has generally been le and exemplary—I believe they much engaged n prayer and seek- grow in grace and christian knowl- In many instances hei growth is manifest—The scriptures are much and when they meet with difficul- they are very ready to ask explana- —They appear to be sensible that are and can be saved by grace a- through faith, and that not of them- es, it is the gift of God—The right- ness of Christ is very precious to n. There are a number who give es of being very useful in the church e and perhaps four, contemplate the pel ministry; two of them have been suing classical studies for some time. ave generally great reason to be sat- with their walk and conversation. *It cannot be that such a work should have a considerable effect on society erally*—I very early attracted public ention. For more than two months world stood looking on with silent onishment, and scarcely a word was ered against it—But since that time y have talked very freely. Some e called us enthusiastic—others mad. me have attributed the effect to the orts of the ministers—others call the ole a delusion.

Of this, however, we are certain; reli- n generally is more respected than er it was; its ordinance are better at- ded, and the morals of society are ch improved We have much less fane swearing, tavern-haunting, gam- ng, drunkeness and sabbath breaking Religion has become a general con- rsation, and sinners are less bold and en in their wickedness; so much gen- seriousness has never before been nessed among us; and the circum- nce of having so many brought to knowledge of the truth in early life es a hope that the cause of God will g live and flourish here. It will be salt to preserve the mass of communi- *from corruption in time* to come.— The cause of God is greatly strengthen- ed in this quarter, and many fervent prayers are offered up for its prosperity to the ends of the world.

In January we received forty-four in- to the communion of the church——du- ring the present month we have receiv- ed forty-four more. It is hoped that a- bout one hundred and ten have been brought to the knowledge of the truth in our congregation alone, and proba- bly nearly as many more in the other congregations in this place—A number still appear to be anxiously seeking the Lord; and we still hear of new cases of awakening, tho' not so frequently as heretofore. Within a week or two I think the attention has increased. At first it was confined to the village but has since extended to two districts in the country, from one of which we have received six members, and the other two. The work is the Lord's and it is marvellous in our eyes. How ong it will continue, or what the final result may be, HE alone knows: With him I would leave it, and to him be all the glory. n he course of this revival I have had abundant reason to feel my- self a mere earthen vessel which He condescends to use, but which he can easily dispense with.

From this narrative, you will readily perceive, dear brethren, that the Lord has visited this place, and especially this congregation with loving kindness and tender mercy He has been to us *as dew and rain from heaven, watering our parched fields and making them bring forth abundantly.*—His dealings with this church and people for six years past have been marvellous—then it consisted of about forty members, and the hun- dred and one have since been received into its communion, chiefly from the wide world.—He has laid us under infi- nite obligations of love, and gratitude, and praise. O that *his* blessing may be upon us in time to come, as it has been in days that are past, and even more a- bundantly. With him is the residue of the Spirit—O that He may be poured out upon you my beloved brethren, and your people, until you shall say "It is enough, Lord it is enough." With ardent prayers, that an abundant bles-

[illegible] Father, and [illegible] Christ, our [illegible] and [illegible] [illegible] the effectual opera[illegible] of the Holy Ghost, may [illegible] and your [illegible] and the [illegible] [illegible], I subscribe myself,

Your [illegible] fellow-laborer and [illegible] in the Gospel,

[illegible]

[illegible], 1832.

[illegible] the Minister of the Gos[illegible] [illegible] of the Presbyterian [illegible]

[illegible] committee to whom was refer[illegible] [illegible] commissioned by the [illegible] [illegible] application to the Congress [illegible] United States, with respect to the [illegible] of the Sabbath [illegible] [illegible] the subject [illegible] committee, [illegible] which can be made [illegible] the [illegible] of the [illegible] the importance [illegible] [illegible] of this institution [illegible]

[illegible] which God [illegible] [illegible] influence of [illegible] [illegible] [illegible] by which G[illegible] [illegible] to mankind [illegible] infidelity, [illegible] [illegible] and [illegible]

to silence those laws and regula- which most powerfully counteract praved feelings of the heart; which strengthen the moral sense; and remind men of their accountabil- that tribunal from which there is peal. If, therefore, the mainspring ral instruction and moral feeling, nd in a due sanctification of the th, to destroy its influence, to them some, will be the first effort of the of Belial. The spirit of infidelity, united itself with the French rev- n, intuitively pursued this course. rst and most fatal blow was direc- ainst this sacred institution. By essful effort here she silenced at the batteries of truth, and opened ay for the unrestrained practice of ture enormities. To suppose that lers will not be influenced by so plain, and of which they have d their conviction, is to suppose destitute, not only of the fear of but of political wisdom, and even to plunge themselves, their friends milies into all the horrors of anar- nd unrestrained licentiousness.

CONCERTS OF PRAYER.

ereas the King and head of the h has during the last year, poured s Spirit, in a remarkable and glo- nanner, on many of the Churches our bounds, and has manifestly ded the efforts of Christians in past, in their endeavours to dif- e light of revealed truth among athen; and has hereby encoura- d urged the pious to united and tunate wrestling at the throne of :—And whereas many Christians , Africa and Europe, have agreed apart the *first Monday evening* of month, that they may meet to- , and say, with one heart, to the hearing God, "Thy kingdom ; Come, Lord Jesus, and fill the with thy glory," Therefore, olved, that this General Assem- approve of concerts of prayer for dvancement of the Redeemer's m, and do reccommend it to the s of Zion in their connexion, as may be convenient, to spend the *Monday in every month* in special prayer to God, for the coming and glorious reign of Christ on earth.

MR. EDITOR,

It must be pleasing to you to record whatever instances occur of the prevalence of a missionary spirit in our country. What object can be more laudable than the supplying the destitute with the knowledge of salvation and raising from she dust of spiritual death to new life and obedience any of the miserable race of man. About a year since, the minds of a number of youug persons were peculiarly excited to do something for the honor of religion and for the relief of those who were perishing for lack of vision. The activity and zeal which appeared in others, animated them with a becoming emulation. They combined their endeavors and formed a Missionary Society, consisting of individual societies to be united under one general society. The first meeting was holden at N. Hartford.

The second meeting was attended on the first Tuerday of February in the village of Clinton, of which the following is a minute of their proceedings:

The General Missionary Society of young people for the Western District, met in pursuance of the third article of the Constitution.

WILLIAM BACON, President of the last year, in the Chair. The meeting was opened with prayer. The Society proceeded to the choice of officers for the ensuing year, when the Rev. Noah Coe, was chosen President, the Rev Saml. T. Mills, was chosen Vice President, S. S. Gardner, Esq, was chosen Secretary, and Edward Griffin, Esq. was chosen Treasurer.

The following Committees were appointed Messrs. Hastings, Carson, Kinney, Hayes and Bacon, a committee to nominate suitable persons for Directors and a Corresponding Committee.— The Rev. S. F. Snowden and S. T. Mills, with Mr. William Bacon, were appointed a Committee to report amendments to the Constitution. The Society adjourned for the purpose of attending the Missionary Sermon. Re-assembled after sermon: on motion, Resolved that the thanks of this Society be

[illegible] Abram [illegible] Powell A. [illegible] Committee [illegible] Hall, Harvey [illegible] Abraham Dixon [illegible] Hastings, and [illegible] unanimous [illegible] Committee appointed to [illegible] the Constitution, [illegible] was accepted. The [illegible] adopted in the [illegible] [illegible] that the [illegible] [illegible] payable to the [illegible] delegates bring credentials [illegible] legal appointment by the societies which they represent. That the senior delegates shall hereafter report the number of members in the Society which they represent, and the sums paid by each member, and that the sums received shall be delivered over to the Treasurer by the several senior delegates before the reports of the Committees, is the order of business.

Adjourned to meet at Whitesborough, on the third Wednesday in February next, at eleven o'clock.

The following list of Individual Societies, with the number of members and amount of sums paid by each society to the Treasurer is subjoined. New-Hartford, ninety members—forty four dollars seventy five cents. Homer, ninety seven members—forty [illegible] lars. Sangerfield [illegible]

[illegible] of [illegible] Society [illegible]

ART[ICLE]

[illegible] Society sh[all] [illegible] of Missio[nary] [illegible] Gospel. It [illegible] societies [illegible] or par[illegible] the aid of mi[illegible] [illegible] pays [illegible] and shall be [illegible] Missionary [illegible] in the W[illegible]

ARTIC[LE]

The members of t[illegible] [illegible] shall have no vo[te] [illegible] general,—but every [illegible] containing ten memb[ers] [illegible] one delegate; and every exceeding twen[ty] [illegible]

ARTICL[E]

The delegates shall [illegible] the third Wednesday o[f] [illegible] o'clock A. M. at suc[h] [illegible] have been appointed [illegible] meeting, and immedia[tely] [illegible] ing, there shall be cho[sen] [illegible] President, Vice-Presid[ent] [illegible] Treasurer, Directors, [illegible] ing Committee. The n[illegible] tors and committee shall [illegible] by a vote of the Delegat[es] [illegible]

ARTICLE [illegible]

It shall be the duty o[f] [illegible] (and in his ab[sence] [illegible]

receive all monies paid in by the individual societies; all donations and contributions made to the society general, and to pay them out to the order of the Directors; and if any remain in the Treasury at the expiration of the office of the said Treasurer, he shall deliver the same over to his successor. He shall keep an exact account of his receipts and expenditures, and exhibit them to the meeting of the Delegates at the expiration of his office.

Art.—VII. The Directors shall have the management of the monies belonging to the Society, and shall expend them for the aid of missions, in such manner as they shall see fit. They shall employ no person as a missionary, who does not come well recommended for this purpose by some ecclesiastical body, either congregational or Presbyterian.—At the next annual meeting, they shall report their own proceedings; those of Corresponding Committees, and those of Missionaries employed, so far as such proceedings shall have come to their knowledge.

Art.—VIII. It shall be the duty of the Corresponding Committee to correspond with suitable persons for the purpose of gaining their influence towards the establishment of new individual societies, and also of obtaining useful information on the subject of missions.

Art.—IX. No delegate shall receive any compensation for his services. The postages of letters relative to the society, and all other necessary expenses, (travelling expenses excepted) shall be defrayed from the Treasury, by order of The Directors.

Art.—X. All monies collected in the individual societies, except what is necessary to defray their own expenses, shall be paid into the treasury of the society general at or before the meeting of the delegates.

Art.—XI. Any society, of a moral or religious nature, which shall pay ten dollars annually to this society may be represented in it by one delegate, and by one additional delegate for every exceeding twenty dollars.

Art.—XII. No individual society whatever, represented in the society general, shall have power to make any law to regulate their own body, which may counteract or infringe on the spirit of this Constitution.

Art.—XIII. Alterations and amendments may be made to this Constitution by the consent of three-fourths of the Delegates.

County of Oneida, February 21, 1814.

Constitution for the regulation of Individual Societies, which may be formed in the Western District, having for their object the aid of Missions, the following is recommended.

Art.—I. This Society shall be composed of People of both sexes, and called, "The Society for the Aid of Missions."

Art.—II. Every person shall pay 25 cents on entering this society; also a quarterly tax of 25 cents.

Art.—III. All officers of this Society, shall be chosen from the Juvenile Members, except one delegate, who may be chosen from the elder members of the society.

Art.—IV. Any person or persons wishing to withdraw from the Society, may receive a dismission from the same, of the Secretary: provided they sustain none of its offices and owe it no debts.

Art.—V No impeachment shall be brought against any officer of this society, unless signed by five of its members.

Art.—VI. At the annual meeting of the society, which shall be held at least one week previous to the meeting of delegates, there shall be chosen by ballot, a President, Vice-President, Secretary, and one or more Delegates, as directed by the constitution of the Society General: all of whom shall hold their offices until the next annual election.

Art.—VII. It shall be the duty of the President (and when absent of the Vice President) to preside in the meetings and preserve order. He shall be authorisd to give orders on the delegate in the name of the society, for monies to defray all necessary expenses, and shall also have power to call extra meetings (if requested) by causing notifications to be affixed in three of the most public places in the vicinity, three days previous to said meeting.

THE

UTICA CHRISTIAN MAGAZINE.

VOL. III. AUGUST, 1815. No. 2.

To the Editors of the Utica Christian Magazine.

While meditating an Address to the Christian public through your useful publication, I received the following from my friends in Connecticut. It supersedes all I could write in favor of several indigent but deserving members of Hamilton College. To all who are interested in this eloquent appeal, I give assurance that their charities shall be applied, on information that I can give, as they may direct.

AZEL BACKUS.

Hamilton College, July 15th, 1815.

AN ADDRESS OF THE CHARITABLE SOCIETY FOR THE EDUCATION OF INDIGENT PIOUS YOUNG MEN, FOR THE MINISTRY OF THE GOSPEL.

IT is the object of this Society to assist in providing for our country a sufficient number of competent religious instructors. The importance of the evangelical Ministry is generally admitted. But the state of the nation in respect to qualified instructors, is, it is believed, far from being understood. In soliciting the charitable co-operation of the public in this design, it becomes our duty therefore, to state, for their information, such facts and estimates as we have been able to obtain; to explain generally our views as to the ways of supplying this deficiency, and particularly the way in which we propose to conduct our exertions for that purpose.

The population of the United States at the present time may be estimated at 8,000,000. Now the civil welfare of the nation and the interests of Eternity alike demand, for this whole number, the agency of qualified, religious instructors. If it be important that *any* portion of this population be instructed in religion, it is equally important that *all* should be instructed. If the overthrow of our *religious institutions* in this State, *and the extinction* of evangelical light, would render our circumstances calamitous; theirs who have no such blessings are in fact as calamitous as ours would be, should we be deprived of them.

To provide competent religious instruction for the United States, would demand at least one pastor for every thousand souls; which estimating the family at seven members, at a medium, will be one pastor for ONE HUNDRED AND FIFTY families. If it should seem that the allotted charge is too small, it may be remembered, that in the Jewish economy, about one instructor was provided for every *forty* families, including in their duty the common education of children, as well as the religious instruction of the people; which might afford at least one exclusively devoted to religious instruction for *eighty* families. It appears also, from the evidence of authentic documents, that in New-England, so late as 1753, there was one liberally educated minister to 628 souls: and from a cursory examination of the necessary documents, it is presumed, that previous to this period, back to the first settlement of this country, the supply was even greater than this proportion.*

At the present time the ratio in New-England is about one educated minister to every 1500 souls. But whether we have gained by this diminution of religious instruction, the present religious and moral state of New-England, compared with the first 150 years, will easily decide.

* In the year 1665, this State contained about 1700 families, 8 or 9000 inhabitants, and they constantly enjoyed the instructions of about twenty ministers. Upon an avarage there was as much as one minister to every 85 families, or to about 430 souls. In some of the new plantations, thirty families support a minister, and commonly there was not more than forty when they called and settled a pastor.—Trumbull's Hist. Conn.

[illegible]

... with ... [illegible]

... shipping ... and the ... [illegible]

... commenced ... with ... [illegible]

... continued until a regular and minute ... [illegible]

... count can be given of the religious ... of our land. The newspaper, the ... and magazine must disclose to ... men their dan- ... in the com- ... wretchedness; and ... and the trum- ... The na- [illegible]

[illegible] ... Will ... need the ... in the decline ... deny yourselve[s] ... their hand the ... to the hearts of ... rendered discon[tent] ...

It behoves ev[ery] ... his own self to ... "Lord what wi[lt] ... [illegible]

[illegible] the door be open and the demand [illegible]de, "by whom shall we send," to [illegible] Here am I, Lord, send me."

[illegible] all these resources will not meet [illegible]emand. The great mass of talent, [illegible]piety, and zeal, and hardy enter[illegible] lies in the middle class of socie[illegible]d downward to the cottage of the [illegible] In this class revivals of religion [illegible] gloriously prevailed, and the tri[illegible]s of redeeming love have been [illegible]plied. Here at all times may be [illegible] a resource of talents and piety for [illegible]Church of God. But the pecuniary [illegible]rces to obtain an education are [illegible]ing, and the great body of this de[illegible]tion of pious young men are, by [illegible] poverty, shut out from the vacant [illegible]yard of the Lord, till means can be [illegible]ided to put their services in requisi[illegible] by giving them an education. It is [illegible]ccomplish this object that the Char[illegible]le Society for the education of pious [illegible]th has been instituted; that under [illegible], we may approach and open and [illegible]g out the treasures of this invaluable [illegible]e, and consecrate them to God; [illegible] we may open this inexhaustible [illegible]ntain, and draw from it streams [illegible]ich shall refresh the barren land, and [illegible]ke glad the city of our God.

[illegible]In so glorious a work, we call upon [illegible] Pastors and the Churches, for their [illegible]-operation. Nor do we anticipate that [illegible] call will be unwelcome and unhee[illegible]d. If ministers do not feel, in such a [illegible]use, and the churches redeemed by [illegible]ir instrumentality, we should despair [illegible] exciting sympathy or obtaining help. [illegible] is our expectation, that every church [illegible] the State, will in some way, accor[illegible]ng to its own discretion, enlist as an [illegible]xiliary to this Society. We would in[illegible]te the churches, after hearing this [illegible]mmunication, to deliberate and pray, [illegible]d act on the subject.

To be Continued.

For the Utica Christian Magazine.

THEOLOGICAL MISCELLANIES.

Taken from a Common-place Book.

(Continued from No. 1, Vol. III. Page 8.)

No. 11. Is it not the case with Anti[illegible]omians, that they will bear *predestina[illegible]on*, the *decrees*, justification by faith [illegible]lone, &c. to be *preached* in the most rigid manner, and that they will even find fault because there is not edge enough on the sermon; and at the same time be very much nettled at the preaching of thorough experimental, and practical religion?

If this be true, how shall we account for it? Do Antinomians love truth in *doctrine*, and hate it in *practice?* We answer, no—they who hate practical godliness, hate those doctrines which are according to godliness. Antinomians have learned to pervert *predestination*, *imputed righteousness*, and such like doctrines, so as to foster their selfish affections, or to encourage their sluggish neglect of duty. We conclude therefore, that the doctrines which they embrace, though they call them by the same name of the Calvinistic doctrines, are not really the same; but do in fact differ from them, as much as selfishness differs from benevolence.

12. Some confound the work of God with the work of the devil. I have heard a person object against being reconciled to an event in providence, because it was brought about by some carelessness or improper conduct of *men*; who would still, on another occasion, be unwilling to make any distinction between the agency of God, and that of wicked beings. The truth is this; it is perfectly proper to urge submission to every event, from the argument, That the Lord hath done it—"shall there be evil in a city, and the Lord hath not done it?" This will apply, let the evil come by whatever means or instruments. Jehovah governs *evil*, as well as *good* agents. In view of this, Job said with application to all his losses, those by the hands of the wicked Sabeans and Chaldeans, as well as those by the fire of God and the wind from the wilderness, "The *Lord* hath taken away." There is however a perfect difference between the actions of the Supreme Being, and the actions of his creatures. As the *character* of the action is respected, what satan *does*, the Lord *does not*. And it is proper to say, and a regard to the Divine honor will oblige us to say, This is not the work of God; it is the work of the enemy of good. God has no hand in such a

proof of a literal return of the Jews to their own land, that I may devote a little attention to some objections which seem to exist in the mind of the learned writer referred to above.

1. He objects against a literal restoration of the Jews to the promised land, That the same prophecies, which foretel this restoration, also foretel the observance of the institutions of sacrifice, new moons, the passover, &c. To this it may be replied, that the New-Testament makes it evident that the sacrificial institutions are done away by the offering of the *one sacrifice* for sin. Therefore those prophecies, which predict the observance of these ceremonial rites in the Millennium, must be understood in a figurative, and not a literal sense. But it is not pretended, that it is any where revealed, that the Jews shall not return again to the land of promise; therefore the passages which predict their return may be understood in a literal, and not a figurative sense. And from some of the passages which we have already introduced, it appears pretty evident, that the predictions of the return of the Jews in the latter days, were so phrased as purposely to convey the idea of a literal return, and to guard us against understanding them in a figurative sense.

2. It is objected against the literal return of the Jews, that the apostle says concerning the New-Testament church, "There is neither *Jew* nor *Greek*, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." I do not see how this passage militates at all against a literal return of the Jews to the land in which their fathers dwelt; or to their living together in that land, as a distinct nation through the Millennium, or to the end of the world. In the passage now before us, the apostle says, There *is* neither *bond* nor *free*. It is certain from his epistles that in his day these two classes of men existed in the christian church, and he made separate addresses to them both. And he did not, I conclude, in the passage before us intend to say that the distinction between masters and servants was about to come to an end. We *know, that* when he says, There is neither *male* nor *female*, he does not mean to say, that in the christian church the distinction of sex is lost: Nor did he mean to say, that the place which males and females hold in the church of Christ is in every respect the same; for he tells us in another place, that a woman is not to teach or rule in the church. But though there should be servants and masters to the end of time, as well as men and women, still they are all one in Christ Jesus. The English and French may remain distinct nations in the Millennium, and the one live in England, and the other in France, and yet be so joined together in the truth, and in love, as to be one in Christ Jesus. If the Jews should be restored to Canaan, and should there look on Him whom they pierced, and mourn. If they should embrace the gospel doctrines and simplicity of worship, they will be as much prepared to coalesce with the Gentile nation, as the Gentile nations are with one another. Thus, they will all become one in Christ Jesus.

3. It is objected against a literal return of the Jews, that the posterity of those who embraced christianity in primitive times, and since that period, are swallowed up with Gentile christians, and are not now known to be descendants of Jacob; why then is it not probable that this will be the case with those Jews, who shall be converted at the commencement of the Millennium.

Ans. 1st. We can by no means with certainty infer this from this. God did not say, that those Jews who embraced christianity, should be kept distinct; but he has foretold the literal restoration of those Jews who until the time of the Millennium should remain in unbelief, and who have been known to the world as the literal seed of Abraham.

2ndly. It seems most likely that the restoration of the Jews to their own land, will take place before their conversion to christianity. After their restoration, and after the destruction of those enemies who sought to destroy them, it is said, "Lo the house of Israel shall know that I am the Lord their God, *from that day and forward.*" Ezek. xxx[illegible] 22. If they are to be restored as [illegible] Jews, the objection now before us [illegible] its force.

en to remove, that a literal restoration is well nigh impossible. We acknowledge the difficulties are great; and it is calculated to exalt our views of the wonder-working power of God, to believe that a literal restoration will take place. While christians pray that the Jews may be restored to their own land, they do not pretend to know how it will be accomplished; but they know that they pray to him to whom all things are possible. They know that he is never at a loss to make his counsel stand, and to do all his pleasure.

Thirdly. Those who believe in an actual return of the tribes of Israel to the land of promise, view this as an event of great magnitude to support the truth of divine revelation. Their being kept a distinct people in all their dispersions is a standing monument of the truth of the Bible. And what a striking attestation to its truth will be produced, by the gathering together of this people from the four quarters of the earth, and re-establishing them in the land given to their fathers by a grant from the high Possessor of heaven and earth. This will be an event more calculated to excite the attention of an unbelieving world, than their mere restoration to the covenants of promise.

I would suggest the thought that it is a matter of some importance, that christians should be united in their belief on this subject, lest their prayers for the children of Abraham should be hindered. The matter of their return to the land of Canaan, and to the city of Jerusalem, is so fully believed by many, that when they pray for them, they very naturally express themselves in a way which implies their belief of this: But they, who do not believe in such a restoration, will not feel prepared to unite in such petitions.

To conclude this essay, which has been protracted beyond its expected limits, let me ask the prayers of *Gentiles* in behalf of the *Jews*. They were broken off from their olive tree, that you might be graffed in. But they, if they abide not in unbelief, will be graffed in; for God is able to graft them in again. Their ingathering will be life from the dead. *The time* draweth nigh when this glorious event will take place.—But before it can take place, christians must more earnestly desire it, and more fervently and unremittingly pray for it. Ye spiritual children of Abraham, remember his natural seed,—pray that their long continued blindness may be removed, and that they, with you, may behold the Lamb of God which taketh away the sin of the world.

A DISQUISITION ON ROMANS IX. 19.

Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will?

This is the most plausible and the most common objection, that ever has been made against the divine agency in the production of moral exercises in the human heart. Those who *deny*, that God operates immediately upon the hearts of either saints or sinners, rely upon this objection to support their opinion. Those who *allow*, that God softens the hearts of some, and hardens the hearts of others, instantly fly to this objection, to excuse them for not loving, and even for actually hating God. The careless and secure urge this objection, to excuse their carelessness and security; and the awakened and impressed urge this objection to excuse their obstinacy and unbelief. All classes of sinners consider this objection as their strong hold, to which they can always retreat as their last and safe resort. It is of great importance, therefore, fairly and fully to remove this objection against the doctrine of divine efficiency, which is so reproachful to God, and so injurious to those who make it. But since the whole force of this objection lies in its ambiguity, it is necessary, in the first place, to explain it with accuracy and precision.

To ascertain the true import of this objection, let us look back to the connexion in which it is introduced. The apostle had been speaking of God's conduct in calling in the Gentiles and rejecting the Jews; and had represented him as bringing about this event by *softening* the hearts of believers, and *hardening* the hearts of unbelievers. To illustrate this point, he mentions the instance of Pharaoh. "What shall

[illegible] unrighteousness with God? [illegible]. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." Having thus plainly asserted God's immediate agency in softening the hearts of saints, and in hardening the hearts of sinners, he introduced the strongest objection, which he supposed any one could possibly make against the doctrine he had taught? Thou wilt say then unto me why doth he yet find fault? for who hath resisted his will?"

This is as much as to say, that if God does indeed harden the hearts of sinners, then he compels them to be hardened, and they cannot help being what they are; which is totally inconsistent with any criminality on their part. Here it is necessary to form a clear and just idea of *compulsion*. This implies two things, *constraint*, and *restraint*. A man is *compelled* to act when he is constrained to act contrary to his will. Daniel was *compelled* to go into the Den of lions because he was *constrained* to go [illegible], contrary to his will; and Joseph was *compelled* to go into Egypt because he was *constrained* to go there, contrary to his will. In all cases of *constraint*, there is [illegible]; because the *will* of the person [illegible] is opposed to the power [illegible] him. But a man may [illegible] by *restraint* as well as by [illegible]. Thus Jeroboam was *com-* [illegible] the prophet go, when his [illegible] effectually *restrained* him [illegible] agreeable to his will. Paul [illegible] likewise *compelled* to [illegible] prison, so long as their feet [illegible] the stocks, which, con- [illegible] *restrained* them from [illegible] *-aint,* [illegible] *-it* of [illegible] the

[illegible] sy to see, that no [illegible] *compelled* in any [illegible] ther *constrained*, [illegible] to his will. This [illegible] ing of COMPULSION [illegible] ly what the object [illegible] " Who hath resiste[d] [illegible] poses, that sinners [illegible] the will of God, whi[le] [illegible] hearts, but notwith[standing] [illegible] deavors, they are [illegible] ed. And do not [illegible] objection at the pr[esent] [illegible] same thing by it? [illegible] can we be to blame [illegible] hearts? Do they [illegible] can we be to blam[e] [illegible] our hearts, if God [illegible] dened contrary to [illegible] not mean to say, t[hat] [illegible] hardening their h[earts] [illegible] of *compulsion*, by [illegible] *strains* them from [illegible] to be, or *constrain*[illegible] *do not wish* to be [illegible] true, that every p[illegible] gainst God's harde[ning] [illegible] ners, objects again[st] [illegible] exercise of compul[sion] [illegible] He must mean to [illegible] sion in this case, b[illegible] ground of objectio[n] [illegible] if it be true. Wh[illegible] blame for doing w[illegible] *ed* to do, contrary [illegible] ever felt himself t[illegible] what he was *restr*[illegible] trary to his will? [illegible] blame himself for [illegible] worship, when he [illegible] attending, contrar[y] [illegible] a martyr ever bl[illegible] to the stake, whe[illegible] to go, contrary [illegible] case ever happen[illegible] ways inconsistent [illegible] who object again[st] [illegible] hearts of men, me[illegible] ble, solid, unansw[illegible] therefore, they m[illegible] does harden the[ir] [illegible] them to be hard[illegible] something pertin[illegible] it be true, that G[illegible] *pulsion* in hard[illegible] there is good reas[illegible]

he yet find fault? For who hath resisted his will?"

The way is now prepared to inquire, whether there is any just ground for this objection against the divine agency in hardening the hearts of sinners. Certainly there is not the least ground for it, if God does not use any *compulsion* in hardening their hearts. And here the following things deserve a serious, critical, and impartial consideration.

1. It is generally *allowed*, that the divine agency, in *softening* the hearts of men, does not imply *compulsion*. In stating the objection, the apostle seems to take it for granted, that there is no compulsion in God's *softening* the hearts of saints. Thou wilt then say unto me, why doth he yet find fault? For who hath resisted his will? He had just before said, that "God hath mercy on whom he will have mercy." That is, he softens the hearts of whom he will, by taking away their stony hearts and giving them hearts of flesh. But he introduces no one as objecting against this; because he supposed it would be allowed by all, that God may soften the hearts of believers, without the lest degree of compulsion. And it is now universally granted, by those who acknowledge a special divine operation in the conversion of sinners, that God uses no compulsion in softening and changing their hearts. But if God uses no compulsion in *softening* the hearts of saints, why should it be suppoed, that he uses any compulsion in *hardening* the hearts of sinners? In softening the hearts of saints, he is repesented as making them *new creatures, creating them anew* in Christ Jesus, and exerting the same mighty power, that he exerted in raising Christ from the dead. These expressions plainly imply, that he actually produces new and holy affections in their hearts. But if he can produce new and holy affections in the hearts of saints, without compulsion; what ground is there to suppose that he must use compulsion in producing any moral affections in the hearts of sinners? If God can *soften* the hearts of men without compulsion, it must be supposed, that he can *harden* them without compulsion. This is plain and intelligible to every capacity, and deserves great attention upon this subject.

2. God cannot *compel* men to be sinful unless they all the while *choose* to be holy. It has been shown, that compulsion always implies either constraining, or restraining men, contrary to their will. Where there is no constraint, nor restraint, contrary to the will of a person, there can be no compulsion. If sinners do not choose to be holy, then they can never be *restrained* from being holy; and if they always choose to be sinful, then they can never be constrained to be so. It would be absurd to say, that a man is *constrained* to do what he *chooses*; or that he is *restrained* from doing what *he does not choose*. If sinners do not in any case choose holiness, then they cannot in any case be restrained from it: and if in all cases they choose sin, then in no case can they be constrained to it. But it clearly appears from scripture, that sinners always hate holiness, and love sin: hence it is utterly impossible that they should be constrained to love sin, or restrained from loving holiness. Was Hazael *constrained* to sin, when God told him by his prophet, that he would destroy the life of his prince, and reign in his stead? Or was it possible, that God should *compel* him to that cruel and inhuman deed, so long as he *chose* to do it? It is absurd, therefore, for sinners to say that they are restrained from holiness, or constrained to sin, while they actually love sin and hate holiness. If they would only keep in view the meaning of their own objection against God's hardening their hearts, they would be condemned out of their own mouths, and silenced by their own feelings. What can be more inconsistent than to complain, that they cannot resist the will of God, when they do not desire to resist it? or to say that they are *compelled* to sin, when they *love* to sin, and roll it as a sweet morsel under their tongue?

3. The effect produced by the divine agency in hardening the hearts of sinners, demonstrates that there is no *compulsion* in it. The effect produced is a *free, voluntary* choice. God makes them *choose* to act in the very manner in which they do in all cases act. We have an account of many whom God actually hardened; and all appear to

have acted freely and voluntarily under the *divine agency*. Joseph's brethren *chose to act in the most unfeeling and cruel manner*, when, according to the *divine prediction and under the divine influence*, they threw him into a pit, and *sold him into Egypt*. Pharaoh, whom God *actually hardened*, and whom the apostle *refers* to in the passage under consideration, *chose* to disbelieve the miracles of Moses, and disobey the express commands of God. The heathen nations, whose hearts were hardened, *chose* to come out in battle against Israel, by whom they were destroyed.—Judas *chose* to betray Christ for thirty pieces of silver, though he was forewarned of his certain perdition. And the Jews, whose eyes were blinded and whose hearts were hardened, *chose* to crucify the Lord of glory, and reject the counsel of God against themselves. In all these instances of God's hardening the hearts of sinners, the effect produced was a free, voluntary choice. He made them choose to act as they did, and as there was no resistance on their part, so there was no compulsion on his. Compulsion always implies resistance on the part of the person compelled.—Joseph was compelled to go into Egypt, because he did all he could to resist the overbearing power of his brethren; but God did not compel them to turn a deaf ear to all his cries and entreaties, because they chose to gratify their malice and revenge. So, sinners are never compelled to sin by the divine operation upon their hearts, because the divine operation makes them willing to sin.—It implies a plain contradiction to suppose, that sinners endeavor to resist that power or will of God, by which they are made willing to do evil. If this [illegible] possible, then it would be possible [illegible] them to sin; but [illegible] that they should op[illegible] which makes them wil[illegible] therefore it is not possi[illegible], in any case, con[illegible] have no [illegible] them [illegible] [illegible] will [illegible] deav[illegible] th[illegible]

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ther *feel* his operation, nor any voluntary opposition to it. Whenever men are under compulsion, they feel the power that compels them, and their own desire and inability to overcome that power. Sampson, after he had lost his locks, was compelled to be bound; and he felt the power of those who bound him, but found himself unable to overcome it. This holds true in all cases of compulsion. The person compelled feels a power, which he endeavors, but cannot overcome. If sinners, therefore, were compelled to be hardened by the divine operation upon their hearts, they would necessarily feel both the power that operates upon them, and their own endeavor and inability to oppose and overcome that power. But do they ever feel either of these things? Did Judas feel the divine influence upon his heart, or any opposition to that influence? All that he felt was a willingness to betray Christ for thirty pieces of silver. Did Pharaoh feel the power that hardened his heart, or any desire to resist it? All that he felt was a strong and voluntary propensity to destroy the people of God. And it is as true now as ever it was, that sinners do not feel, nor oppose that divine influence, by which they are hardened. They feel themselves entirely free and voluntary as to all their internal affections and external conduct. But if God actually hardened their hearts by compulsion, they would naturally feel a struggle and opposition to his hardening influence. They would be conscious of his influence, and conscious of their own exertions to overcome his influence.—And since they never do have this consciousness, they know that there is no ground for their objection, that he *compels* them to sin. They know that they never felt his power operating upon their hearts, and that they never felt any opposition to a power they never felt. They know, therefore, by their own constant experience, which is the highest kind of knowledge, that God never does *compel* them to sin, and that their only plausible objection against his hardening their hearts, is absolutely groundless.

Now, if God can both soften and harden the hearts of men, *without compulsion*, or the least obstruction to their moral agency; then there is no room for the supposition of a *self determining power* in moral agents, which Arminians maintain, and upon which they build their whole system. This observation may be illustrated and confirmed by the ramarks of Monsieur Bayle, one of the most ingenious and learned men that France ever produced. In his life of Arminius, speaking of his controversy with the Calvinists, he observes, "*It were to be wished that he had made a better use of his knowledge.*" To this he subjoins the following note, which is extremely luminous.

"I mean, that he had governed himself by St. Paul's rule. That great apostle, inspired by God, and immediately directed by the Holy Ghost in all his writings, raised to himself the objection which natural light forms against the doctrine of absolute predestination; he apprehended all the force of the objection; he proposes it without weakening it in the least. *God hath mercy on whom he will have mercy, and whom he will he hardeneth.* This is St. Paul's doctrine, and see here the difficulty which he starts upon it. "*Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?*" This objection cannot be pushed further: Twenty pages of the subtilest Molinist could add nothing to it. What could they infer from it more than that in Calvin's hypothesis, God will have men to sin? Now this is what St. Paul knew could be objected against him. But what does he answer? Does he seek for distinctions and molifications? Does he deny the fact? Does he in part only? Does he enter into any particulars? Does he remove any equivocations in the words? Nothing of all this; he only alleges the sovereign power of God, and the supreme right which the Creator has to dispose of his creatures as it seems good to him. *Nay, but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?* All Christians ought to receive a definitive sentence here; a judgment final and without appeal, in the dispute of grace; or rather they ought to learn this conduct of St. Paul, never

either of which I find would effectually remove it, could I be persuaded that they were true!—this has not been, as yet, and probably never will be.

Language cannot describe the consternation, the surprise and indignation of heart, which I was thrown into, upon the above mentioned Sabbath, at hearing a minister gravely and solemnly affirm, that fallen men are endowed with natural powers and faculties to love God, and this was the only reason that God required them to love him, and blamed them for not loving him. If this be true, said I, I am certainly to blame for not loving God, and therefore God may with infinite justice punish me according to the utmost rigour of his holy, just and good law. For a few moments I felt myself like a man at his wit's end; then I thought this doctrine could not be true, after all, for if I was able to love God, why did I not love him? But upon more mature reflection I found that the great difficulty I laboured under, in loving God, was not seated in the want of natural powers and faculties, nor in the weakness of them, as I had always before thought; but in the voluntary opposition of my heart to God. This caused me to view myself, in many respects, in quite a different point of light from what I had heretofore done; I altered my view of God, and of his conduct towards sinners; of myself, and my conduct towards God. Now I could clearly see, as I thought, the justice of God in condemning gospel sinners to a more aggravated punishment than those, who never had the light of the gospel. But oh! what distress did all these things throw me into! Blackness of darkness forever and ever seemed to be my just portion from the Lord. I have had no comfort in hearing my old minister go on with his cannots, I dare not tell him that he is preaching souls to hell.—I dare not tell any body what I feel, what horrors upon horrors harass and torture my mind. Sin now appears to me an evil infinitely greater than ever it did before. I see it in all my imaginations, feelings and actions. I feel myself an accursed creature. I cannot eat, nor drink, nor sleep, nor labour, nor converse, as I used to do. I choose no more to be seen among the men of the world; the well cultivated farms and well fraught stores, the coffers of gold and silver, have lost all their charms. I am now in the most retired place I can get. I am ashamed to show my face to my children and children's children, to my neighbors and familiar acquaintance, and therefore keep out of their view as much as I can. But alas! I cannot get out of the view of the omniscient God. These things have worn down my constitution, and the king of terrors is making fast strides towards me. I read, I pray, I weep, I tremble; but it is all with a voluntary enmity of heart against God, whom I am now convinced is just. I feel nothing in my way of repenting, believing, and loving God, but the free choice of my heart: and this is like ten thousand daggers plunged into my soul. I know not that ever any was in my situation. I dare not reveal it to any of my acquaintance. My minister will think hard of me, if I tax him with preaching errors.

I have been your constant customer, ever since you published your paper, and now ask it as a favour that you publish the above, that if I am in an error, some kind hand may put me right.

CONNECTICUT MISSIONARY SOCIETY.

THIS Society is believed to be the oldest of the kind in this country, except the *Society for propagating the Gospel among the Indians and others in North America.* The latter was instituted at Boston, in 1787.

The occasion and origin of the Connecticut Missionary Society are briefly as follows:

Soon after the peace of 1783, great numbers of families emigrated from Connecticut to the newly settled parts of New-York and Vermont. Many of them were deeply affected, when they knew by experience the loss of religious privileges; when they saw their children exposed to the danger of growing up in ignorance of public religious worship, and thus of never enjoying the full benefit of the Sabbath and its inestimable blessings. As they were occasionally visited by their friends from Connecticut, some of whom were ministers

In June 1793, the Association appointed eight missionaries, to labor a part of the year in New York and Vermont. Among the first missionaries were the Rev. Cotton Mather Smith, of Sharon, and the Rev. Ammi R. Robbins, of Norfolk, two venerable men, who have since rested from their labors. Dr. Edwards, we think, performed a missionary tour in the state of New York, in an early stage of the business. The Society now employs above thirty missionaries for a part of the year, nearly all of whom are ordained ministers.

The General Association did not take the form of a Missionary Society till 1797 or 1798. At that time it was found, that the missionary concerns were so complicated, as to require more time than the Association could bestow upon them. Twelve trustees, six clergymen and six laymen, were therefore appointed to manage all the details of business. They are re-appointed annually, and, together with the Treasurer, make an annual report of their transactions. The Society has since been incorporated.

The fields, in which the Society has principally labored, are the newly settled parts of Vermont, New York, Pennsylvania, and Ohio. In that part of Ohio, which is usually called New Connecticut, the exertions of the Society have been peculiarly important.—In all places, whither their faithful missionaries have been sent, much good has been done,—much fruit has been gathered, which will be manifest in the great day of the Lord. The writer of these paragraphs lived in the new settlements, when they were first visited by missionaries, more than twenty years ago. He is fully convinced, that the benefits conferred on many parts of our country, by the Connecticut Missionary Society, are inconceivably great. He is convinced, also, that the affairs of the Society have been conducted with great wisdom,—with an enlightened regard to the glory of God and the good of mankind.—May the sphere of its usefulness be greatly extended, and may the Divine blessing rest upon its officers, and all its friends and supporters.

MASSACHUSETTS MISSIONARY SOCIETY.

This Society was formed about fifteen years ago, and has been actively and successfully engaged in disseminating the great truths of Christianity, by means of Missionaries and religious books. The District of Maine has received the largest share of attention from the Society; though New-Hampshire, Vermont, and Rhode Island, have not been forgotten.

Among the most important enterprises in which this society has been engaged, was the missionary tour of Messrs. Mills and Schermerhorn in the year 1812. Not all the expense of this tour, however was sustained by the Massachusetts Missionary Society; other Societies took a liberal part. These missionaries conferred a great benefit on all religious societies, by exploring the south-western parts of the United States, and describing at large the destitute condition of the inhabitants of those regions.

At the annual meeting of the Society in May 1814 the Trustees resolved to lead the way in fitting out another exploring mission. Mr. Mills offered himself for the service, provided he could find a suitable companion. The trustees appropriated $600 toward the expenses of the tour, expecting that other Societies would make appropriations, according to their means, for the same object. Such encouragement was offered, that Mr. Mills and Mr. Daniel Smith, two respectable candidates for the ministry set out on their long journey in July.—They intended to go by the way of Philadelphia to Pittsburgh, and thence down the Ohio and Mississippi to New Orleans, visiting the principal towns and settlements by the way, and laboring as missionaries whenever opportunity would permit. They received for distribution 600 Bibles from the Massachusetts Bible Society, and more than 10,000 Tracts, from subscribers to the New England Tract Society, and it was expected, that they would superintend the distribution of the edition of the New Testament, recently printed in French by the Philadelphia Bible Society. They were to collect religious information, respecting the coun-

Gospel, and as they in turn visi
parents and friends, they made
complaints of their destitute
in regard to religious ordinance
complaints powerfully excited th
tian sympathy of the friends of
So early as 1788, some small
were made to afford a partial s
preaching in the new settlement
first plan adopted was this: An
ation of neighboring minister
themselves supply the pulpit o
their number, who would labor
weeks as a missionary in the n
tlements. This plan was foun
very inadequate, and was liable
objections, which the establishm
Missionary Society completely re

In 1791, the subject was brou
fore the General Association
necticut, and was referred to the
lar associations, that a permanen
of operations might be agreed
Accordingly a plan was devised
ed, and adopted in June 1792.
drawn up and reported by the R
Edwards, of New Haven, a tru
trious man, whose memory,
agency in this business and fo
other reasons, will be cherishe
pious in succeeding times.

In October 1792, the Associ
titioned the Legislature of Co
to permit an annual contribu
made, by the congregations, f
port of missions to the new se
The necessity of such a perm
a consequence of a rigid int
of an ancient law on the
Briefs; which was suppos
any publ[illegible] *institution wh*
the av[illegible] contribu
propr[illegible]
the
m[illegible]
t[illegible]

[illegible] religious [illegible] other portion of the [illegible] And [illegible] [illegible]eges. Brother Smith [illegible]rament at Wheeling [illegible] borders of Pennsylva[illegible] [illegible]ales of respectable [illegible] [illegible] four or five miles [illegible] Lord we hope is [illegible] people to exert them[illegible] ing these privileges to [illegible]ighbors and brethren. Grave Creek, having for several days. A[illegible] ng on the banks of the [illegible]orcibly impressed with [illegible] mission ought, if possi[illegible] [illegible]lily established up and [illegible] Permit us, dear Sir, [illegible] urge this station upon [illegible]e Society? and perhaps [illegible]nary societies in New [illegible]veen Steubenville and [illegible]nce of about an hundred [illegible] no regular clergyman. [illegible], Wheeling, is supplied [illegible]dian preaching half the [illegible]ound seems also to be [illegible]serted by Baptists and There might be, on both [illegible]ver, as many as eight or [illegible]lected, where very con[illegible]gregations might be con[illegible] the Gospel preached.— [illegible]s might be visited by a [illegible]ce in a fortnight or three [illegible] this way as many peo[illegible] supplied with the Gospel, [illegible]ould be supplied by the and expense, in any other [illegible]r new country. The peo[illegible]ation, so far as we could [illegible]r to be willing to attend [illegible]t Grave Creek, brother [illegible]ted a lecture, and in about [illegible]ore than fifty people came [illegible] missionary on this station, [illegible]requent opportunities of ex[illegible]utary influence upon the [illegible]t navigate the river; who [illegible]a set of men as much cor[illegible]ny in the country. The [illegible] of Bibles and Religious [illegible] among the boatmen and [illegible]ts, would be a very pleas[illegible]ising part of his business.

[illegible] [illegible] population. [illegible] [illegible]

"The [illegible] Bible Society [illegible] ing, and [illegible] fair to be [illegible]. In[illegible]strument in diffusing the knowledge of the scriptures throughout the western world. This Society was formed a[illegible]bout two years since, when Messrs Mills and Schermerhorn were at Mari[illegible]etta on their former mission. During the first year after its formation the So[illegible]ciety received from subscribers nearly two hundred dollars. Since the com[illegible]mencement of the present year it has received nearly four hundred dollars. This Society has received from the Massachusetts Bible Society a donation of one hundred dollars; from the Connecticut Bible Society three donations amounting to five hundred Bibles; from the New York Bible Society, a donation of one hundred Bibles; and from the Philadelphia Bible Society a donation of thirty-one Bibles and sixty eight Testaments. The Society has actually distributed four hundred and eighty one Bibles and sixty-seven Testaments, and has now sent to Philadelphia to purchase four hundred Bibles more.

"This Society has also, apparently, been the means of *provoking to emulation* the good people in other parts of the state. A Bible Society has been formed in the Connecticut Reserve, which has already sent to Philadelphia for six hundred Bibles. Another is formed at Chilicothe; and another is contemplated at Cincinnati. Measures are now taking to unite these several Societies, and others that may be formed, into one general State Society." While we tarried at Marietta, our Bibles and Tracts arrived. We repacked them as soon as possible, and ordered them to different places, still farther to the west and south. We are now again on our journey. Whether we shall be able

to penetrate as far west as St. Louis, we know not. It is apprehended to be dangerous travelling through the Territories, on account of hostile Indians. May the Lord direct us in the path of duty, and be our Protector; then we shall be safe.

"Hitherto the Lord has wonderfully preserved us. We can say with truth, that on our long journey no harm worth mentioning has been suffered to befal us. Why then should we now distrust the providence of God? We proceed therefore with confidence, followed, we hope, by many prayers."

The next letter, which was received by the Committee, was dated at St. Louis, Missouri Territory, Nov. 7, 1814. It ought here to be mentioned, that Messrs. Mills and Smith were instructed to state, on proper occasions, that as the expense of the mission was considerable, donations would be received towards defraying it, from any persons who felt able and disposed to contribute, in the principal towns and settlements which should be visited. It was thought that the tendency of such a measure would be altogether beneficial; [illegible] undoubtedly a benefit to the [illegible] settlements, that the inhabitants [illegible] what they can toward supplying themselves with ministers.

[illegible] last communication to you [illegible] from Lancaster, Ohio, Sept. [illegible] We have now delayed writing to [illegible] longer than we otherwise should, [illegible] our plans of conduct have hitherto [illegible] somewhat undetermined. [illegible] that we should be [illegible] this place. It was thought [illegible] informed people to be [illegible] attempting to come hither [illegible] have often been committed [illegible] and murders in this [illegible] country. But through [illegible] providence and protection of [illegible] through [illegible] have now reached [illegible] point of our western [illegible]

[illegible] we called on the [illegible] clergy [illegible]

the western country [illegible] ment in that place [illegible] he has distributed [illegible] He is therefore well [illegible] the proportionate [illegible] tute, in Ohio. And, [illegible] many families, as [illegible] possessed of the Scri[illegible] ing to this estimate, [illegible] thousand Bibles are [illegible] that there may be [illegible] Here is a large field [illegible] christian liberality. [illegible] some signal instances [illegible] fects of giving away [illegible] seen a man notorious [illegible] to religion, and for [illegible] denly arrested in his [illegible] and folly, by this simple [illegible] seen him turned about, [illegible] ment of charity [illegible] from the error of his way [illegible] humble worshipper of [illegible] And all this was effected [illegible] a *Bible*. What Christian [illegible] of humanity, would not [illegible] to bring about an event.

"From Lancaster we [illegible] Chillicothe; tarried there [illegible] and went on to Cincinna[illegible] bytery in that vicinity, had [illegible] time endeavoring to procure [illegible] tion of a Bible Society for [illegible] between the Miamies, [illegible] not effected it. We [illegible] number of clergymen, w[illegible] identially in town, the [illegible] proceeding immediately [illegible] tion of a Society. They [illegible] the proposal, and gave [illegible] meeting for the purpose. [illegible] we had the satisfaction of [illegible] ber of clergymen and oth[illegible] ent denominations, assembl[illegible] many were not present, [illegible] tance was desired, it was [illegible] to postpone the matter u[illegible] week. A committee was [illegible] prepare a constitution, an[illegible] given of another meeting. [illegible] contains 5,000 inhabitants [illegible] rich back country. We [illegible] therefore, that before this [illegible] ciety is formed there, wi[illegible] a powerful instrument, in [illegible] of the Sacred Scriptures.

here have taken the precedency in that labor of love. They have associated themselves under the denomination of, "*The Female Society of Cincinnati, for charitable purposes.*" They were about to send to the managers of the Ohio Bible Society, to procure for them one hundred Bibles. Agreeably to your instruction, we made known to the Rev. Mr. Wilson the circumstances with respect to the support of the mission; and at his request, after an evening service in which brother Mills preached, a contribution was *lifted* (to use the phrase of the country) in aid of the mission. It amounted to twenty dollars—to which the Ladies' Society added twenty more. Of these and other similar donations, a strict account will be given to your Society. At Cincinnati we submitted the question to the decision of a number of Presbyterian clergymen, whether we ought to attempt to go through the western Territories to this place. They unanimously decided that we ought to go forward. We therefore went on: But we did it with some degree of hesitancy. For we were obliged, in a great measure, to relinquish a promising field of usefulness in the neighborhood of Cincinnati, and also in the neighborhood of Lexington, (Ken.)

" As we passed through the Indiana Territory, we kept steadily in view the great object of procuring the formation of a Bible Society there. We conversed with gentlemen of the first respectability from Lawrenceburg to Vincennes. And although some had never even heard of such an institution; yet all without exception approved of the object. We had several interviews with Governor Posey at Jeffersonville. He gave his decided approbation; and said he would exert himself in favor of such a Society. The population of this Territory is increasing with surprising rapidity. In 1810 it amounted to little more than 24,000. Now it is thought there are 50,000 inhabitants. A very large proportion of these are poor people, and destitute of the Scriptures.

" In the Illinois Territory, we pursued the same course;—and were so happy as to meet with universal countenance and approbation. At Shawaneetown we saw Judge Griswold, formerly from Connecticut. He will be a decided friend of the Bible Society.—He favored us with letters of introduction to Governor Edwards, and other gentlemen at Kaskaskias. The Governor has promised to patronize the Society should one be formed. This Territory is deplorably destitute of Bibles. In Kaskaskias, a place containing from 80 to 100 families, there are, it is thought, not more than five. At *Praire de Rouche* we had an interesting conversation with Bishop Flaget of the Catholic church, respecting the distribution of the sacred volume among his people. He said he heartily approved; and would exert himself to promote the circulation of the French Scriptures among the Catholics of his diocese:—with only this reserve that he must first examine the translation, and see that it is one approved by the church.

" In this Territory, our prospects are flattering with respect to the formation of a Bible Society. The measure has many friends;—we have yet heard of none who oppose it. Governor Clark has already become a subscriber. We have strong hopes, therefore, that we shall soon see respectable Bible Societies established in each of the Territories. Such institutions are certainly very much needed. It is exceedingly difficult, even for those who have money, to procure Bibles. Very few are ever offered for sale. Many of the inhabitants are unable to buy. The Methodist church sends very considerable quantities of other books into this country for sale; but it sends no Bibles—or almost none. We have much regretted, in passing through the Territories, that we were not able to proceed more slowly, and to perform more *missionary labor*. But considering the length of our tour, and the advanced season of the year, we have done what we could. Sure we are, that no person, who has one spark of benevolence in his heart, can forbear to exert himself, while passing through this land of darkness and the shadow of death. Many portions of this country were never before visited, as we can learn, by Presbyteria

[illegible]

In [illegible], Oneida county, [illegible] hung himself with a cord. He had previous-ly killed his [illegible] of age.

At sea, the Rev. [illegible] one of the Methodist missionaries [illegible]. While an immense congregation were as-sembled to hear a sermon occasioned by his death, some villains alarmed the congregation by a cry of fire, with the design of obtaining plunder in the general confu[illegible]. The audience rush-ed out of [illegible] when three per-sons were [illegible] death, and thirty much injur[illegible]

On [illegible] the Rev. [illegible] installed [illegible] in [illegible] the Rev. William[illegible] [illegible] prayer [illegible] the Rev. [illegible] hand of [illegible] the Rev. [illegible] concluding praye[r]

[illegible]

Of flavor or [illegible]
Or what he [illegible]
In nature, fr[illegible]
To the green[illegible]
Prompts wit[illegible]
His presence [illegible]
Makes all st[illegible]

THE

UTICA CHRISTIAN MAGAZINE.

VOL. III. SEPTEMBER, 1815. No. 3.

An Address of the Charitable Society for the Education of indigent pious young men, for the ministry of the gospel.—[Conclude.. from No. 2, Vol. III, page 35.]

There are in Connecticut 218 churches, which may be supposed to contain upon an average 50 members. Now, if each church would engage to pay at the rate of one dollar a member, the rich members making up the deficiencies of the poor, and churches that are strong the deficiencies of the weak, the result would be an annual income of 10,000 dollars; which, allowing 100 dollars a year to each student, would support annually 100 students.—Of course 50 cents a member, would support 50 students.

Now, is there a church in this State, bought by the blood of Jesus Christ, which will not pass an unanimous vote to contribute annually to this Society at the rate of from 50 cents to 1 dollar a member? When the result will be the annual support of from 50 to 100 young men of piety for the ministry. How light will be the burden, and how efficacious the charity.

But the churches are not our only hope.—There are a multitude of Female Charitable Associations spread over the State, who save their weekly pittance to be consecrated to benevolent purposes. To these worthy Associations we look for aid. Many of them have already and from the beginning, devoted their charities to the education of pious young men for the ministry. Those already formed, we trust will be enlarged, and similar associations we hope will be formed in every society in the State; we invite them all to unite the streams of their charity into one river, which, without ceasing, shall refresh our thirsty land.

There have also been formed recently, without superceding the Cent Societies, Charitable Associations of Females, who meet one afternoon in a month, and as often as exigencies may demand, bringing each an oblation in raw materials, or domestic manufactures, or money to purchase them, upon which they bestow the necessary labor, and devote the clothing ready made to the objects for which this society is formed. How blessed would be the efficacy of such an example in every congregation in the State! What female is there who does not now devote to social visits, at least one afternoon in a month? But how much more cheering and ennobling the friendships which would be formed, and strengthened, by such an intercourse for such purposes.

But does piety and benevolent enterprise reside exclusively in female bosoms? Are there not young men in this State, whose emulation will be excited by such fair examples? might not auxiliary societies of men be formed in many places, who, by retrenching superfluous expenses, or adding a trifling effort to ordinary exertion, would be able to contribute liberally to bless their country with religious instruction? How many young men might be educated for the Lord if the money which is sometimes worse than wasted were saved, and consecrated to this benevolent object. We invite, then, the co-operation, and intreat the assistance of the young men of Connecticut, in this great work of providing religious instruction for our land. It is not improbable, that the very men you help to educate, may become your own pastors in this State, or in the new settlements, and the instruments of bringing your souls into the kingdom of God.

But while these little streams flowing to refresh the land, we to those whom God has blessed

rease only in the slow propor- hey have done, and what will esult? There will be within ed States SEVENTY MILLION nd there will be only six thou- ipetent religious teachers; that -FOUR MILLIONS out of the SE- vill be wholly destitute of pro- ious instruction. They may me the worshippers of Idols;-- a brutality, and ignorance, racy always prevalent where does not enlighten and res- decisively ruinous to the soul, itself. It is of little conse- to a ruined immortal in hell, he perished by the waters of ages, or on the road to Jugger- whether he perished at home, by slow fires within, or chill- in a fit of intoxication. The that may glimmer upon the of our land, if it be not rescue souls from death, may their circumstances more than the total darkness of hea- by aggravating their guilt mnation. The civil welfare ion demands imperiously the co-operation of religious insti- If knowledge and virtue be of republican institutions, our will soon rest upon the sand, a more effectual and all-pervad- of religious and moral in- can be provided. The right in the hands of an ignorant population, such as will al- in a land where the Gospel restrain and civilize, will be a the hand of a maniac, to make around him, and finally to des- . It is no party in politics save this nation from political political wisdom merely.— is upon the vitals, and the must be appropriate. There is but the tree whose leaves the healing of the nations. Be- shade of this tree the millions may sit down with great de- its fruits shall be sweet to their

grity of the Union demands tions to produce in the na- homogeneous character, and bind us together by firmer bonds. Commencing as each state did, a kind of insulated existence, and preserving still as it ought to do, an independent internal organization; and spread as the States are, over a vast extent of country; and united as they are, chiefly for defence and commercial purposes, there is not sufficient intercourse to beget affection; nor a sufficient solidity of the whole nation to counteract the danger of local repulsion in times of public commotion. A remedy must be applied to this vital defect of our national organisation. But what shall that remedy be? There can be but one. The consolidation of the State Governments would make a despotism. But the prevalence of pious, intelligent, enterprising ministers through the nation, at the ratio of one for a thousand, would establish schools, and colleges, and habits, and institutions of homogeneous influence. These would produce a sameness of views, and feelings, and interests, which would lay the foundation of our empire upon a rock. Religion is the central attraction which must supply the deficiency of political affinity and interest. Religion is the bond of charity, which in storms must undergird the ship. The intercourse of good men, in the blessed enterprise of evangelizing our land, will do more than every thing beside to make the different parts of the land acquainted, to do away local jealousies, to consolidate the nation and perpetuate its liberties. The very enterprise will cause every one who embarks in it to love his country better, while he constantly renders his country more worthy to be loved.

How blessed will be the remuneration of such an enterprise, in the health, the temperance, the industry and peace and friendship diffused through the nation. The expense of crimes and of their punishment, besides all the woes of wickedness, is four times as great, as the expense of their prevention, by a comprehensive system of religious instruction.

With respect to the young men whom we shall educate by our charities, it may be observed, that as we take them under our patronage not until the are fitted for college, we shall not

may be demanded, by ;dence have we that the ·harity will devote them- rofesssion for which they and will adorn the doc- 'heir Saviour. You have of a profession of religion, ·v a correspondent life, ·ast two years of prepara-

ng the great demand for nd the evident purpose of ·vide a supply, indicated by Colleges and unheard of lib- many to educate ministers, ,eason to believe that those themselves will be generally .n God has called, and whom serve and bless. And you analogy of past experience, h it appears that, with few ex- the young men who have been by charity for the ministry, vered the expectations of their rs. But suppose occasionally ld be disappointed and our la- n vain, would that be a reason ndoning the whole system of le education, and leaving our to relapse into heathenism, and erity to be crushed by the hand otism. Must we be certain of in every case, before we lift a i any charitable enterprise? Is to be reposed in God,and no risk n for the love of Jesus and the souls? Do we in common life capital in any business without ute certainty of a profitable re- 'a crop fail, will the farmer nev- gain? If a voyage prove unsuc- will the merchant never try an- We have at least as high securi- ie accomplishment of our chari- esigns as attend any ordinary avocations in which the risk of never deters any one. Where u would run the risk of failure rospect of earthly gain,will you it to glorify God, to bless your , to save immortal souls from n. You have as high and even security than parents ordinarily to educate children for the min- *d upon the principle upon which uld refuse* to give, all efforts must stop to provide ministers, and the whole land sit in darkness. Besides, your obligation to give does not arise from the absolute certainty of success. The necessities of your country and the world, and the high authority of heaven, bind you to give,committing the event to God. If he hear your prayers and bless your alms, you are bound to give thanks.—But if for the trial of your faith he disappoint your hopes, then you are to submit without murmuring, but never to withold your charities and your prayers.

And now, people of Connecticut, and all who fear God; with these facts we appeal to your consciences whether it is not your duty to give. We appeal to your hearts whether you are not willing to give to save your country from ruin and to save millions of your countrymen from hell. Are you a friend to your country? Behold her nakedness and spread over it the cover of charity. —Are you friends to civil liberty? Give, that it may be rescued from a violent death, and a speedy one, by the hands of ignorance and irreligion. Are you patriots? Bless your country by uniting in the holy enterprise of converting a moral wilderness into a fruitful field.—Are you fathers? Give, that you may provide for your children at home and abroad, an inheritance incorruptible and undefiled, and unfading in heaven.—Are you christians? Pray without ceasing to the Lord of the harvest, that he would thrust laborers into his vineyard, and let your prayers and your charities go up together.—Do any of you anticipate a speedy removal from this to a better world, and do you wish to consecrate to some useful purpose a portion or the whole of your property? Give it, we beseech you, for the education of indigent pious young men for the gospel Ministry, that you, being dead, may yet, through distant generations, speak to your countrymen the words of eternal life. And, finally, whatever it shall be your purpose to do, do it quickly and with all your might; for of the five millions of your destitute countrymen every year is sweeping 150 thousand to t grave. While you read, they die and to the judgment: and with all the

likely to be [illegible]
our country [illegible]
the preparation [illegible]
shall be able [illegible]
sound manner [illegible]
The [illegible] will be [illegible]
[illegible] where [illegible]
a company [illegible]
be found in [illegible]
[illegible] join the [illegible]
a large [illegible]
and it [illegible]
will be [illegible]
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The [illegible]
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training [illegible]
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our [illegible]
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College
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imperfection which they about them. They love ow they long to be freed selfishness, pride, unbelief, mindedness. They love him to sanctify them whol- ve them blameless—to en- keep all his command- in view of his holy plan to fecting grace in this life, his saints in a state of spir- , until they are taken to submit to their own im- ying, Not as we will; but They pray against sinful as in itself undesirable, mit to it, as desirable on d as a part of that system, h saw would best display advance the eternal bles- holy kingdom.

proper to bring Psal. cxlix. : praise his name in the Psal. cl. 4; "Praise him rel and dance;" and the 's dancing before the ark; balls and dancing assem- resent day. It would be oint to quote Job xxi. 11. orth their little ones like a ir children dance." The he daughter of Herodias the xivth chapter of Mat- to have resembled what erm a *ball*. This dancing a feast, not of the Lord, of Herod's birth. The no part of divine worship, r the effect of merriment-- play—It was designed to on and gain admirers. It of an argument, that a practice is not scriptural, e is perverted and turned ural channel to support it.

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the first of a series of Essays h, written by the Rev. Heman Fairfield, Con. and to which of twenty-five dollars was ad- ing the best composition in d in Panoplist, Vol. 10. The g being the tendency of the ool.

oductory Paper.

were the fathers of New- highly or more honorably distinguished, than in their sacred regard for the Sabbath. Too wise to indulge the visionary notion, that religion or sound morality, can long exist without it, and too pious not to rejoice in its weekly return, their first care, when they came to this country, was to adopt such regulations, as might secure at once its blessings and its perpetuity.—They laid it as the corner stone of that noble edifice of morals and religion, which has in these later times been so much defaced, and received so many rude shocks, from the hands of their degenerate sons—an edifice, the very ruins of which are still so magnificent. Justly regarding the Sabbath as, in a sense, the palladium of their infant settlements, they raised around it a strong rampart of wise laws, and constituted some of the best and most influential of their number its sentinels and guardians.

Nor did they rest here. Sound wisdom and sincere piety were no less conspicuous, in the means employed by our ancestors to perpetuate a reverence for sabbatical institutions, than in the first legal protection of those institutions. Fully sensible of the strength of early habits, and of the potent and abiding influence of first impressions on the minds of children, they applied themselves with zeal and perseverance to the government and instruction of the rising generation. This they made a part of their daily business. But the Sabbath was more particularly devoted to these important objects. Each tender twig was bent, almost as soon as it began to shoot. Children were taught, both by precept and example, to remember the Sabbath-day, and in anticipation of its approach, to prepare themselves seasonably to enter upon its appropriate duties. Instead of being indulged in their childish sports at home, or allowed to range the fields and walk the streets, as is but too common in our day, they were kept close from morning to night; and were not in general allowed to go abroad, or engaged in any vain recreation, either on the evening preceding, or on that succeeding God's holy day.

Nor was the weekly rest, which they were taught to observe, permitted to

wasted by them in sloth; nor yet was it devoted to what, in strictness of speech, are termed mere mental improvements. The grand object of parents, in that golden age of New England, was to instil correct moral and religious principles into the tender minds of their children, and to mend their hearts. In the prosecution of this object, they persevered from Sabbath to Sabbath, and from year to year. To this end the young members of almost every family were required to commit to memory select portions of Scripture, and appropriate psalms and hymns, as well as the catechisms of Dr. Watts, and of the Assembly of divines. In the mean time, great care was taken to inspire the rising generation with such a love for public worship, and other religious exercises, that the Sabbath might not be considered as a burden, but as a *delight, the holy of the Lord, honorable.* It was reasonable to indulge the hope, that a course of religious instruction so early begun, so judiciously pursued, and so powerfully enforced, by the general example of heads of families, would, by the divine blessing, produce the happiest effects. This hope, if not realized in all its extent, was so far answered, in the conduct of those concerning whom it had been indulged, as to gladden the hearts of the pious pilgrims, as they descended to the grave, imploring a thousand benedictions upon their posterity.

It is certain, from the most faithful and candid records of those times, that for many years after the first settlers were dead, things remained, as nearly as could be expected, in the state in which they left them.

When at length, innovations began to be made, their progress was too slow and insidious, at first, to excite any considerable alarm. If parents of the third and fourth generations, were not quite so exact in sanctifying the Sabbath, as their fathers had been, they certainly reverenced it as an institution of God, the gross profanati[illegible] [illegible]h would inev-
[illegible] interests of
[illegible] their chil-
[illegible] which they
[illegible] child-
[illegible] still

such, as would [illegible]
right, by most of [illegible]
But though the de[illegible]
steady, and at leng[illegible]
laws against Sabba[illegible]
and has faithfully [illegible]
of travelling upon [illegible]
came in time to be [illegible]
sing officers and [illegible]
succeeding generat[illegible]
ertive than the pres[illegible]
with some few ex[illegible]
be mentioned, there [illegible]
ing to this very d[illegible]
that the corner sto[illegible]
its place; though [illegible]
retains but little of [illegible]
gar that its enclos[illegible]
away; because the[illegible]
tion still retain thei[illegible]
books. But surely [illegible]
ciency of these law[illegible]
every one. We m[illegible]
them buried under [illegible]
so that the men of [illegible]
see their gains and [illegible]
almost as little inte[illegible]
vine or human law [illegible]
tification of the Sa[illegible]
existence. To a [illegible]
has light and vain [illegible]
the place of family [illegible]
ous instruction of [illegible]
travels, news-paper[illegible]
gained quiet pos[illegible]
which was once o[illegible]
Bibles and catechi[illegible]
is converted into a [illegible]
frugal meals of o[illegible]
were usually prep[illegible]
have given place [illegible]
prepared with mu[illegible]
day which the Lor[illegible]
the hours which he [illegible]

Instead of regula[illegible]
worship, as servant[illegible]
ted and required to [illegible]
be found employe[illegible]
work, or driving th[illegible]
of pleasure. Many [illegible]
and very extensive [illegible]
lead without hesita[illegible]
laws, and setting t[illegible]
fiance. So fashio[illegible]
especially in some [illegible]
make excursions [illegible]

Sabbath, that, if I am not misinformed, all the environs are thronged with persons of every age and of all ranks; a motley multitude of statesmen, lawyers, merchants, tradesmen, carmen, sailors, pedlars, and mendicants, some on foot, some on horse-back, and the rest in stages, coaches, phaetons, gigs, curricles, chaises and every other vehicle which fancy has invented. I wish I could add, that these and other fashionable violations of the Lord's day, are no where prevalent but in and about our principal towns. The lamentable fact, however, is, that the Sabbath is greatly profaned in our small, as well as large places; in the country as well as the city. This leaven of impiety has been fermenting and spreading, till almost the whole lump is leavened. While throngs of people are pursuing their business and pleasures upon the public roads, multitudes are sauntering about their fields, examining the state of their farms and viewing their cattle and sheep, and others are sailing, fishing, and taking their pleasure on the water.

In the mean time, pretences and excuses for engaging in manual labour, especially in time of getting in hay and harvest, are multiplied to a most alarming degree; and actual violations of the law in this particular have become very frequent. Nay, instances are not wanting, in which fines imposed and collected by a regular civil process, have been returned to the delinquents, by a formal vote in public town meeting.

These practices would give great pain to every pious and reflecting mind, even if they were confined to what is generally considered as the loose and unprincipled part of the community.—But how much severer pain does it inflict to perceive, that the poison has spread wide even among those, who have sworn to execute the laws, and that the church of God itself is infected! Painful as is the admission of this statement, it is in vain to think any longer of denying or concealing the fact, that informing officers, justices of the peace, judges of courts, and members of our state and national legislatures, are *frequently guilty of profaning* the *Sabbath, in all, or nearly all* the ways that have been specified. Equally notorious is it, that the names of many professors of religion might be enrolled to swell the melancholy list. Some even go so far, as to maintain, with singular confidence, that the Sabbath, under the Christian dispensation, is a mere human institution; and that the laws, which require its observance, infringe the liberty of conscience. Among those, who consider this notion as unscriptural, and distinctly foresee the ruinous consequences which must result from its becoming general in any community, a considerable number would readily tolerate practices, which are directly subversive of the sacred institution now under consideration. I am afraid, that but few, of the most strict and conscientious among us, are fully aware of the broad extent of the fourth command, I am afraid, that some very worthy and pious people do things on the Sabbath, which they ought not to do, and omit things which it is their duty to perform.

A minute investigation of the causes of this wide and sinful departure from the principles and practice of our ancestors, would not comport with the designed brevity of this introductory paper. Some of these causes, however, I shall just mention.

In the first place, it is well known to every person, acquainted with the early history of this country, that after the first settlers had established themselves, and begun to turn the wilderness into a fruitful field, they were followed by adventurers from the mother country, who were very different from themselves, in all their views and habits. These adventurers, by mixing with the earlier emigrants, gradually gained an influence with many of the young especially, by which their high regard for divine institutions was materially weakened. Considering what human nature is, this single cause, continuing to operate from one generation to another, would have produced very alarming innovations.

But secondly; our sad degeneracy is probably owing still more to the demoralizing influence of the several wars, in which this country has borne a conspicuous part. Hardly any thing so deranges the settled order of things, as

...lk with me, I kept the knowl... my situation entirely to myself. ... I settled down upon a hope of ...n building, and thought that I ... the smiles of the Prince of ... Such is the inclination of the ...heart to run to their own doings ... of the righteousness of Christ, ...alone is able to justify.

...situation, I remained between ...-three years; in which time I ...almost constantly upon secret ...twice a day. Yet I never spake ... with any person about vital or ...al religion. During this time I ... distressing scenes of sickness. ... fears were not much awakened. ...ht that I should get well, and if ...not that I was safe. Let me re... this with gratitude? Wha... it was that I was not then cut off ...the earth, while relying entirely ... own works for justification, and ...g contempt upon the blood of ...finite atonement.

...withstanding the whole bent of ...inclination was of a self-righteous ...re, I was not left in this situation ...ver. I was brought to see that I ... not what I proudly supposed my...to be.

...he means made use of for my con...ion, was a sermon delivered by the ... B. W. from these wards, "Watch ... pray; lest ye enter into tempta...n." He was very particular in des...ing the duty of watchfulness, and ...ved from scripture and reason that ... religion was something which I ... conscious I knew nothing of. Here, ...n, I begin to relate the darkest part ...my life.

...y situation at this time can be real... only by those who have been in a ...ilar case—who, like me, have had ...r expectations cut off.

...or several years, I had flattered my... with the pleasing prospect of future ...piness, which was now completely ...pt away. And I was brought to feel ...ome small degree, my awful situa..., without God, and without hope in ... world.

...n this state of mind, my life became ...rden to me, and I could cry out in ...language of Micah, "You have taken away my gods, and what have I more." Which way to turn I could not tell: for I viewed myself to be in the hands of a sovereign God who would do all his pleasure. I believed that he had decreed every thing, and that my bounds were set, which I could not pass. Yet I continued to pray in secret; but viewing myself as ripening for destruction, earnestly entreated the Lord that he would not leave me to continue longer in this course; but, if it was not in his eternal plan to make me happy, that he would cut me off, and send me to the grave before I had ripened for a more aggravated destruction.

Notwithstanding these daring requests, my days were still lengthened out, and I concluded that my prayers were not heard; and that it would be my portion to realize these awful lines,

"Behold the aged sinner goes,
"Laden with guilt and heavy woes
"Down to the regions of the dead
"With endless curses on his head."

It gave me less pain to think of everlasting destruction, which I thought was my certain doom, than of the mercy of God in which I conceived I had no interest.

As I could do nothing towards my own justification, I concluded, at length, it was best for me to know as little as possible, and, (seeing I was not at all at my own disposal) to make the best of my unfortunate situation. Every mean of instruction became a source of torment, and life itself, at times, appeared a burden too heavy to bear. Willingly would I have exchanged my existence for that of the meanest insect. I even looked with envy on inanimate nature. I envied the seeming happiness of all around me.

My parents who were often conversing on the doctrines of the bible, became the objects of my aversion, and in my own view, I was without a friend in this, or the other world.

Sometimes I would say to myself, why need I be troubled about this matter? The bible is nothing but paper and ink, and it is impossible for it to hurt me.

But I found that eternal truth stood on a firmer foundation than mere ...

time; and that if almighty power did not prevent, I should inevitably go down to endless destruction. This I concluded would soon be my lot.

In the fall of 1805, at which time I was in the nineteenth year of my age, the recollection of my past life, the time which I had already spent in heaping up wrath against the day of wrath, together with the prospect of years to come, which, in all probability would be spent in the same manner, crowded upon my mind to such a degree that I concluded it was better for me to die than to live. In this situation I could say in the morning, "Would God it were evening, and, in the evening, would God it were morning."

Instances of death left rather a pleasing than a gloomy impression on my mind; for I considered that their state was then fixed, never to be altered for the worse.

I came to a conclusion that it was best for me to put an end to my own life. Sometimes, however, I was afraid that I should, and at others, that I should not do it. But I could not determine on the best method, although I thought much on the subject.

One Sabbath, after I had heard a faithful [illegible] by the Rev. J. S. in which [illegible] his hearers must [illegible] of God, and give a solemn account of all their actions, I determined that I would refrain no longer, came home, took my pen and paper, and went into the field, with a full purpose, as I thought, to write the reasons of my conduct, leave them where they might be found, and then to put an end to my wretched mortal existence. I began to write as follows:

'The reasons of the abandoned wretch for his conduct.

[illegible]

ings, so that [illegible] time was much of a burthen to [illegible] it

In the course of the winter I [illegible] journey; in which time I had [illegible] versation with a universalist. [illegible] that he with others supposed the [illegible] be an end to everlasting puni[illegible] which I hoped was true. But [illegible] find nothing in the bible to sup[illegible] and it appeared vain for me to [illegible] myself with hopes of happiness; [illegible] already had a hell in my own bo[illegible]

In the spring, there was a [illegible] eral attention to religion in W[illegible] Cornwall and Middlebury; and a[illegible] ally the case at such seasons, th[illegible] much conversation about relig[illegible] became very uneasy. I had [illegible] least idea but that the work [illegible] happy who had a share in it. [illegible] no part in the matter. The [illegible] looked to me like a dreary wild[illegible] and there appeared no hope of [illegible] ation for the better.

During these trials, I kept the [illegible] edge of my situation [illegible] and I resolved to attend [illegible] ings as I could, without [illegible] taken of my absence. When my [illegible] ents asked me how I liked the p[illegible] ing, if I knew they liked it, I [illegible] say, it was pretty good, but, if no[illegible] it was not very good. But [illegible] grew on every side. The awak[illegible] still continued. And while [illegible] ployed the breath of others, I was [illegible] suing the road to death. It app[illegible] hard that I, an unfortunate cre[illegible] should be left to perish while [illegible] were made trophies of sovereign g[illegible]

I had a considerably clear id[illegible] my sins. I thought at times that i[illegible] a wonder the earth did not open [illegible] mouth, and swallow me up. I vi[illegible] myself as an enemy to God and my [illegible] good, and knew that as long as [illegible] mained in my present state, I [illegible] miserable; for I was opposed to [illegible] system of events which was to [illegible] place. My heart was opposed to [illegible] ry thing that took place, and said it [illegible] not right.

My parents were very anxious [illegible] have me attend the religious confe[illegible] ces. I reluctantly went. They [illegible] places of horror to me. They [illegible]

to bring my situation more clearly to light, and this increased my load of sorrow so that I could have no more peace at home or abroad.

About this time I heard the parable of the unjust judge and the importunate widow read, and resolved that I would try once more to pray and become a christian: and I thought that if I could not succeed, I should have a good excuse. But I found no disposition for this. It appeared that I was made for destruction, and, that it was in vain for me to try to avoid it. I found that I was fighting against God with all my might. I was disposed to say that every thing was wrong, and that I could not help it. I thought that as my blessings were to become curses to me, I ought not to be thankful for them, nor deem them as the least favors.

July 13th. I heard a sermon by Rev. T. A. M. from these words, "Now is the accepted time; behold now is the day of salvation." I heard him with much uneasiness, and thought that his sermon was by no means applicable to my case.

I returned home with a determination to get rid of all these things; that I would throw off my concern, and retire to bed. I accordingly retired before the rest of the family, threw off all my trouble and fell asleep.

In the morning I rose and went to my labor. Just as the sun was setting, I looked at it, and thus reflected, "To day is gone like the days beyond the flood." I had not the least remembrance of it: my work was done: but I had lost the day entirely. I set out to return home (being alone.) I reflected, "Now is the accepted time; behold now is the day of salvation." After I had gone some distance, I resolved that I would attempt to pray. Prayer appeared different to me from what it had done before. My mind turned upon this passage, "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee." I had no particular views of Christ, or of myself; only all things appeared right.

I soon began to inquire and to reflect upon what had taken place, and at times, I thought that I was born again, and at other times, that all my convictions were gone, and that I had become stupid and insensible. I said to myself, why am I easy? I labored to recover my convictions; but could not. For God appeared to be just and good, and I could see no cause for uneasiness.

The next day I found that there was a great alteration in my feelings, but I could not determine whether it was for the better or for the worse.

I enquired of my father what it was to be born again. He told me that it was turning from hatred and opposition, to the love and service of God—laying down the weapons of our rebellion; owning that God is just, and that he has a right to do what he will with his own.

But I soon found that my heart was in a great measure, if not wholly opposed to this. How, therefore, thought I, can I be born again? But if I did not deceive myself, my troubles were altered; my sins now became my great burden instead of my own safety.

The Lord knows my heart, whether it is in some measure bowed to him, or whether I have run unto my own doings for safety as I had done before.

I had thought much on the subject of the new birth. If this was the change, I was much disappointed about it. I used to think that christians knew they were such, and that they had nothing to trouble them: which was not the case with me. The change which I had experienced consisted in taking up arms against myself, the world and the temptations of satan, and in fighting with all my might. After many serious trials respecting the subject of my being a real christian, I offered myself to the church, and was received to communion in January 1807.

If I am not deceived the doctrines which I once so much hated, are now my only place of safety. It is because God will have mercy on whom he will have mercy, that any are saved. O that I had a heart never to forget his mercies."

Here, the history which this young man left of God's wonderful dealings towards him ends.

I will add, that during some part the long sickness which terminated

life, his mind was filled with distressing darkness, which led him to utter the most fervent and importunate prayer. But for some considerable time previous to his departure, his views became exceedingly clear and happifying. He [illegible] to the admiration of all who came in to see him. His mind seemed to be in almost continual transport. But few appear to have had such lively manifestations of the divine presence, and such a happy peace in death as he enjoyed. "O that men would praise the Lord for his goodness and for his wonderful works to the children of men."

BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, May 4, the tenth anniversary of this Institution was held. At [illegible] o'clock in the morning, the great hall of the Freemasons' Tavern was overflowing with persons from all parts of the kingdom, who came to witness this scene.

At twelve o'clock, the Right Hon. Lord Teignmouth, President of the Society, took the chair. He commenced the business of the day by reading the Report of the Committee. It appeared from the Report that the exertions, patronage and influence of the society had been greatly extended during the [illegible] particularly in Russia and Holland. Since the commencement of the Institution, there have been [illegible] Bibles and 505,003 Testaments; to which may be added 17,[illegible] Bibles and [illegible] Testaments, purchased and issued for the Society on the Continent of Europe. In addition to these, [illegible],000 Bibles and 59,000 Testaments have been printed and circulated on the Continent, by societies aided by the British and Foreign Bible Society: making, in one total amount, one million, one hundred and forty eight thousand, eight hundred and fifty copies.

The total net receipts, exclusive of sales, has amounted to 62,441*l*. 3s. 10d. during the past year, being 4,458*l*. 7s. 3d. less than the receipts of the ninth year. The [illegible] for Bibles and Testaments ([illegible] part of which has [illegible] Associations) [illegible] being 15. [illegible] ninth year. [illegible] receipts

of the tenth year over [illegible]
761*l*. 5s. 9d. The [illegible]
of the past year were [illegible]

The report, having [illegible]
ble President addressed [illegible]
tions to the Meeting. [illegible]
the lively satisfaction [illegible]
ated in his own breast, [illegible]
conceived, it must [illegible]
of every one who had any [illegible]
God or affection for man. [illegible]
it gave him more pleasure [illegible]
dency of the Institution to [illegible]
tians of every name, [illegible]
world, in one golden chain of
and love. And the [illegible]
Society, he trusted, would [illegible]
ble and substantial. He trust[ed]
holy flame, kindled at the [illegible]
Lord; and that it would [illegible]
shed around its benign influ[ence]
all the ends of the earth shoul[d see]
salvation of God.

His Royal Highness the Duk[e]
moved, that the report be [illegible]
adopted. This was seconded [illegible]
Honourable and Very Rev. [illegible]
of Wells, who congratulated [illegible]
ing on the various grounds of [illegible]
agement furnished in the Rep[ort]
some of these he dwelt with gre[at]
The opening prospects of the [illegible]
also shewed the necessity of fu[rther]
bours; and this he considered a[n ad]
ditional motive for congratulati[on]
this view, he would especially [illegible]
their attention to France, wh[ere the]
bloodless resignation of the tyra[nt]
ed the way for the most enlar[ged en]
deavours of Christians to bene[fit that]
oppressed country. Let us sen[d]
in his stead the Bible! The n[ame of]
France had often kindled in the [minds]
of Englishmen many painful associ[ations.]
Would to God that our desires [may]
now be exerted to benefit their [illegible]
There was an article in the basis [of the]
new French constitution, which g[ave re]
ligious liberty to its subjects, whi[ch he]
could not fail to notice with ple[asure.]
Let us remember, that in the neigh[bour]
ing country there are thirty milli[ons of]
persons involved in ignorance and [illegible]
before, our enemies, but now, our f[riends.]
—Let us endeavour to bring them [to the]
knowledge of the truth as it is in [illegible]

The President read a letter from Prince Galitzin, expressing the gratitude of the friends of the Bible Society in Russia to the British and Foreign Bible Society, for the very eminent services rendered to Russia. He then introduced the bearer of that letter, the Rev. John Patterson from Petersburg, who addressed the meeting in a very impressive manner.—He felt much difficulty in expressing his feelings on the occasion, and would gladly have remained a silent spectator of the proceedings of that day, had he not been importuned to give an account of the exertions and prospects of the Institutions in the northern part of Europe, the inhabitants of which had commissioned him to convey their warmest acknowledgements for the liberal assistance which they had received.—The simplicity of the plan, the greatness of the object, the patience and laborious perseverance, and vigorous prosecution of that object manifested by the British and Foreign Bible Society, had awakened the attention of all classes, both at home and abroad. It had revived the drooping spirits even of those who were at war with Great Britain, and extinguished the spirit of hostility itself. The fundamental principle of this Society, of uniting all religious denominations in one grand and specific object, under the Divine blessing, had greatly forwarded the circulation of the Bible, upon the continent. In Russia, the Bishops highly approved of the plan, and the Archbishop of Petersburg adverted to this important feature in the Institution. Indeed, the conduct of the Emperor Alexander, his princes and his nobles, had been in the highest degree noble and gratifying. The effect produced was splendid. The Russian Societies combined the patronage of both church and state They had produced the most happy effects on all classes of society ; even the Russian peasants subscribed in little groups for a copy of the Scriptures, to be held as common property. It was not unusual for them, if they could not raise the sum, to offer their passports (without which a Russian peasant cannot enjoy his daily liberty,) as a pledge of *payment. In Denmark, 5000 Bibles, and 5000* extra New Testaments, had been printed in the Icelandic languge, and circulated in different parts of Iceland. In these Northern regions, eight years ago, there had been but one Bible to a thousand persons, and now there will be one to ten, and one Testament to every five persons. In Sweden, the President of the Bible Society desired that he would express the obligations they felt to the Parent Institution. In Petersburg, the Bible Society goes on prosperously ; in proof of which, he had only to state, that the Bible was now on sale in that city in fourteen different languages ; and that 60,000 copies, in ten different tongues, were preparing for publication ; and these were eagerly sought for and purchased with avidity. The demand for the modern Greek New Testament is very great in South Russia. The necessity for printing the Armenian Scriptures will appear, when it is told, that it was with the greatest difficulty that a copy could be procured to print from, and it cost 8*l.* In Polish Russia, the demand for the Scriptures was also frequent and urgent ; there, the Roman Catholic Bishops and clergy united to promote the object of this society. It appears from the Report, that one million of copies have already been circulated in the world, but how many millions more are necessary yet to supply the whole population of the North of Europe ! In Finland, there was the greatest desire for copies of the Holy Scriptures, and the New-Testament would soon be ready. It would require many years before this country could be fully supplied, as there were 300 thousand persons destitute of a Bible. It was the determination of the Russian Bible Society, that their exertions should not be diminished, until every family in Russia possessed a Bible. This was the determination of the great and good Alexander. Even the peasants in Russia, and the inhabitants of Siberia, have caught the sacred flame. He could not but again express his great satisfaction at being present at this Anniversary of the Institution. His expectations had been great, but now they were more than realized. Gladly would he stay all his days in this happy country ; but already he heard a v[illegible]

el for your kindness to our poor ren in Sweden. Receive my cor-hanks, in the name of the whole ish people. May Almighty God the endeavors of the British and gn Bible Society—and every one u! I expect not to see you any , but I shall never forget these mo-s, and shall esteem them among appiest in my life. The blessing poor will be upon you! Excuse who entertains for England the exalted sentiments: let him re-in your remembrance!"

e Rev. George Burder seconded ove resolution.

Wilberforce Esq. in acknowledging anks offered to the Vice-Presidents ved, that it was they who ought nk the Society. "You claim," he ' the abundance of our gratitude, e are honored to fill such an office. npossible not to feel our joy still ling, as the delightful prospects of ociety open to our view. In the y range we behold mountain rising mountain; Alps rising upon Alps; ouds retiring, and breaking; moun-ouched with the light from heaven ting a landscape great and extens-

When he reflected upon the cir-ances of this country, and the un-ed liberality which it had exercis-ing the long war that had now hap-osed, he could not but anticipate ost blessed and happy effects from turn of peace. "Even in war has been exhibited one unimpair-ciple of diffusive benevolence.—may we not now expect from the lready sown, and from our in-l facilities in diffusing it? We xpect a rich and abundant harvest. ve already reaped some of its l fruits. You have seen it reali-Russia: you have seen it among ssian soldiery: you have seen it is, where the principles of this ave been put in practice by the icy of the conquerors towards that -But we find it altogether impos-collect even some faint traces of oquent speech. He concluded oserving, that, "well as I love my , nothing either in glory or in can I more desire, than that it should be hereafter known as the country from whence the Bible Society originated; and it is my earnest prayer that that Society may multiply its exertions until its influence extend throughout the world."

The Bishop of Norwich concluded an excellent speech by observing, that when the conduct of Alexander the Macedonian was compared with the conduct of Alexander of Russia, it shrunk into nothing. The Christian hero, instead of murdering a friend, saves an enemy; instead of burning a city, saves one from destruction. Such are the true friends of the Bible Society, carrying into effect the leading principles of the Bible. He moved thanks to the Royal Dukes. *(To be Continued.)*

MISSION TO THE SOUTH-WESTERN PARTS OF THE UNITED STATES.

Continued from page 52.

From Shawnee-town, in the Illinois Territory, the Missionaries write, Jan. 12, 1815.

"We wrote our last letter to Dr. Worcester, from St. Louis, in the early part of November. Since that date, we have, with the blessing of God upon our exertions, completed a prosperous tour through the Territories Indiana, Illinois, and Missouri. In our former letter we gave you a brief view of our exertions in favor of the formation of Bible Societies for the Territories, until the date of our letter. Previous to our leaving St. Louis, a subscription paper was circulated in order to ascertain who would favor the formation of a Bible Society for the Territory. Near three hundred dollars were subscribed in the course of a day or two, by the inhabitants of that place. The subscribers engaged to pay the sums annexed to their names, to the proper officer of their Society, when the Society should be organized. There was a meeting of a number of the subscribers. They chose a committee to draw up the Constitution of a Bible Society for the territory, and appoint a second meeting, when they proposed to adopt the Constitution. Before we left the Territory, a subscription paper to aid the object of the contemplated Bible Society was drawn up at the

this place Judge Griswold informed us, that exertions were makind to form a Bible Society for rhe eastern part of tha Illinois Territory. He thought it most likely these exertions would prove successful.

We could not ascertain, that there had ever been any Bibles or Testaments sent into this Territorry for gratuitous distribuion, and comparatively but a few families are supplied with either. Some, who are anxious to obtain the Bible, and able to purchase it, have been for years destitute. One man, whom we saw in this territory, informed us, that for ten or fifteen years he had been using exertions to obtain the Sacred Scriptures, but had not been able to succeed. Notwithstandiug there are many ready and able to purchase the Scriptures, still there are many others who cannot with convenience supply themselves; and must for years, perhaps as long as they live, be destitute of the bible in their families, unless their wants are relieved by others who have ability and a disposition to supply them.

"We arrived at Vincennes, on the 19th of Nov. While we were at that place, a subscription paper was circulated, similar to the one circulated at St. Louis. One hundred dollars were very soon subscribed. The prospect was, that twice that sum would soon be subscribed. The subscribers appointed a second meeting, when they proposed to adopt the constitution of a Bible Society for the western part of the Indiana Territory, or rather the Wabash District. On the 25th of November, we arrived at New Albany, near Jeffersonville, which is situated at the falls of the Ohio. While we remained in the vicinity of the falls, subscription papers were circulated to ascertain who would aid the proposed Bible Society for the eastern part of the territory. These papers were circulated in Jeffersonville, New-Albany and Charleston. Near 250 dollars were soon subscribed; and a time was appointed for the meeting, when it was expected the constitution would be adopted.

"More than 700 dollars have been subscribed, since we came into the territories *to purchase bibles* to give to the destitute. We have no doubt that these subscriptions will be very considerably increased. But a few of the people, disposed to favor the object proposed by forming Bible Societies, have had an opportunity to subscribe. Papers will be more generally circulated, when the societies shall go into operation. Some parts of the Territories are settling very fast Many poor people are among the number of those, who go north of the Ohio. If those good men in the territories, who are disposed to favor the promotion of religion and morality, by the general distribution of the Sacred Scriptures among the destitute, contiue to exert themselves, as we believe they will, still resources cannot be collected probably by them, more than sufficient to supply the yearly increasing destitute part of their population. From the best estimate, we could make, with respect to the proportionate number of destitute families in the 3 Territories, we are led to believe that 10 or 12,000 Bibles are necessary, in order to supply each destitute family.

"You will readily perceive, Sir, that living as most of the people in the territories do, 1,000 or 1,500 miles from any place, where the Bible is printed, very many of them must for a long time remain destitute, unless their necessities can be relieved, at least in a considerable degree, by the Managers of Bible Societies in the different States.* From the 600 Bibles committed to our care by the committee of the Massachusetts Bible Society, 75 were ordered to the care of certain gentlemen in the Indiana Territory; 50 to Shawanee-town, to be distributed in the Illinois Territory; and 50 to St. Lawrence to the care of S. Hempstead Do, Sir, intercede with the managers of Bible Societies in your vicinity to aid in supplying the destitute poor in the portion of our country already briefly described. The Territories present very interesting fields for missionary la-

* Bibles which may be sent on to the Territories for distributoin, may for the present, be directed to the following gentlemen. In Indiana, to Thomas Posey the Governor of the Territory, Jeffersonville, or to Joel Scribner New-Albany. In Illinois to Joseph M. Street, Shawanneetown. In Missouri, to Stephen Hempstead, St. Louis.

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[illegible] T[illegible] [illegible] is [illegible] with [illegible] missionaries, [illegible] ries wer[illegible] P[illegible] [illegible]— [illegible] Ter[illegible] [illegible] [illegible] M[illegible] [illegible] the [illegible] so [illegible]

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[illegible] e governor a

thers at 40, and by some at 50,000. rincipal settlements are on the Mi- and Whitewater,—on the Ohio (ex- ing in some places 20 miles back) on the Wabash and White river. y small neighborhoods have receiv- n addition of from 20 to 40 famil- uring the last summer.

When we entered this Territory e was but one Presbyterian clergy- in it; Mr. Scott of Vincennes. He valiantly maintained his post there ix years past. He has three places eaching; and although he has not favored with an extensive revival; his labors have been blest to the ation of his congregations. His ch consists of about 70 members.— veen the forks of White river, there so a Presbyterian congregation; in h there are about 30 communi- s: and we have lately heard that a ymen is now settled among them. e state of Ohio we saw the Rever- William Robinson. He informed hat he expected soon to remove to Territory and establish himself at ison on the Ohio. It is probable, , that there are three Presbyterian ymen now in the Territory. But are they for the supply of so ma- housands. They are obliged to ide principally for their own sup- , by keeping school through the , or by manual labor. They have efore, very little time to intinerate.

settlements on the Miami and te-water, we did not visit; but were med by missionaries, who have oc- nally labored there, that they afford ising fields of usefulness. Proba- congregations might be formed . Places of preaching, where con- iderable numbers of people would mble, might be established, with t intervals, from Lawrenceburgh, the mouth of the Miami, to Jeffer- ille, on the falls of the Ohio. In the ity of the Falls, are two other flour- g little villages, Clarkstown and Albany It is of high importance the standard of the truth should be ediately planted here;—for these s, or some of them, must soon be- e rich and *populous* towns. At *estown, there is a small* Presbyte-rian church. But it languishes for want of the bread and of the water of life.— Leaving the river, and proceeding a lit- tle further west, we came to other flour- ishing settlements, Corydon is the pre- sent seat of government for the Territo- ry. Salem, a country seat, has near it three other places where churches might be formed. These settlements are yet in their infancy. It is said, however, that they are able to support a minister. And yet there are people here who for five years past, have not seen the face of a Presbyterian clergyman. There hearts have been grieved at the neglect of their brethren to send them any aid. While the Methodists have told them sneeringly, you may as well join our so- ciety, for you never will see a preacher of your own denomination here. Ma- ny have complied with this advice— but some have remained steadfast.— When they saw us, they shed tears of joy. In that part of the Territory that lies on the Wabash, there are settle- ments, both above and below Vincen- nes, that deserve the attention of mis- sionary bodies, particularly those above on Bussaron. An immense number of settlers have been crowding out on that frontier during the last season. We have now given a brief view of the prin- cipal settlements in the Indianna Ter- ritory. If one or two faithful missiona- ries could be sent into it, to travel thro' it, and search it out—to collect congre- gations and organize churches—who can tell how much good might be done? They might become the fathers of the churches there. Thousands would rise up hereafter and call them blessed.

To be Continued.

Died, at Raymond, (N. H.) on the 3d of July last, Miss *Fanny Mc Clure*, aged 31 years. While very young she became a member of the church, and uniformly sup- ported the character of a real Christian.— She had the good of the cause of Christ near her heart, even to the day of her death; and bequeathed $200 to the Con- gregational Society in Raymond, for the support of the Gospel, which was about two thirds of all the worldly property that she possessed. This was a noble act of Christian benevolence, and ought to be *told as a memorial of her.*

The same pure passion now exalts thy mind ;
The recreant soul with virtue's bond, to bind ;
To bid the outcast leap at Jesus' name,
To glow with love, and feel an angel's flame,
To bid that darken'd race their throne resume,
And joy inspire the breast, and truth illume.
Low art thou fall'n, once beauty of the morn !
No more the smiles of peace thy land adorn,
No more a Hebrew monarch fills thy throne ;
Nor trembling realms thy proud dominion own
But, stretch'd in dust, thy sacred glory lies ;
Stern on thy ruin'd temple frown'd the skies ;
Around thy walls the Crescent sheds its gloom ;
And mosques arise o'er blest Messiah's tomb.
Where Jordan once refresh'd thy verdant vales,
And drank the fragrance of thy spicy gales ;
Through dreary wastes he rolls his sullen wave,
While nought disturbs the stillness of the grave ;
O'er thy bleak desarts wide distruction reigns,
And fearful horror shadows all thy plains.
O sacred Salem ! daughter of the skies !
Unseen, forgot, thy ancient glory dies.
O lov'd of heav'n ! o'er fairest regions fair !
The pride of Asia ! plung'd in deep despair.
I mourn thy fall, I weep thy splendors gone ;
Yet still I hail thee beauty of the dawn.
On distant shores, thy sons thy misery mourn ;
Fall'n from the skies, from peerless greatness torn ;
They weep for joys long past, to come no more ;
And breathe their sighs where western oceans roar ;
Or in thy mould'ring walls to bondage giv'n,
They sink beneath the angry frown of heav'n.
There, crouching 'mid the waning Crescent's gloom,
They mourn around their unknown Saviour's tomb ;
Still look for Bethlehem's star, whose morning ray,
Herald of joy, precedes unchanging day.
But lo ! Buchanan on thy strand appears
To cheer thy furrow'd brow, and wipe thy tears ;
To spread the sacred word thy tribes among,
To bid the song of heaven employ thy tongue,
The rescued wanderer to his Father come,
And call the prodigal, repenting, home.
Though scorn assail,—thoubg rancor blast thy name,
Though sin and sorrow tell the world thy shame,
Yet hush thy murmurs ; soon the desart smiles ;
Thy glory shines, and breaks on distant isles.
He that announc'd Messiah's birth, again
Points to thy clust'ring tribes their native plain ;
Again the sun of peace thy land illumes ;
No more a waste, thy field with Eden blooms ;
And lo ! the Warrior-Angel o'er them flies,
The cloud descends where hostile myriads rise ;
The fiery pillar points their destin'd way ;
And soon o'er Zion bursts millennial day.
Go then, thou saint, 'gainst every foe contend ;

THE

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ON THE SABBATH. NO. II.

The Institution of the Sabbath.

That the the Sabbath was originally appointed by divine authority, is not, I believe questioned by any, who profess to regard the Scriptures as a revelation from heaven. It cannot, therefore, be necessary to spend a moment in proving so clear a point. Happy would it be, if the same just coincidence of opinion existed respecting, every material question, connected with this important subject. That this however is very far from being the case, will be sufficiently obvious, in the progress of these numbers.

It being granted by all parties, that the Sabbath was originally a divine institution, the first question that presents itself, in the plan which I propose to pursue, is:—*At what time, and on what occasion, was the Sabbath instituted?*

This question, as it appears to me, is unequivocally answered, in the second chapter of Genesis, at the beginning.—*Thus the heavens and the earth were finished, and all the host of them. And on the seventh day, God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made.* Here is nothing ambiguous, either in the words themselves or in their connexion with the preceding narrative. The plain and obvious account is, that as soon as God had finished the great work of creation, he not only rested from it himself, but appointed the very next, or seventh, day to be observed by our first parents, as a day of holy rest, in commemoration of the grand event. Whatever reasons any *persons may think they see* for ascribing a much later date to this sacred institution, they will not surely say, that any of these reasons were first suggested to their minds by the perusal of the passage before us. Even they must concede as much as this, the passage seems, at first view, to favor the construction which I have given it. But it has been contended, that this cannot be the true construction, because neither the observance, nor the existence, of a Sabbath, is once mentioned by the sacred historian, from the second chapter of Genesis, to the sixteenth of Exodus, including a period of about 2500 years. Many very pious men, it is added, certainly lived within that long period, who would have solemnly observed the sacred weekly rest, if it had been appointed, which observance must have been somewhere recorded by Moses.

This argument has some degree of plausibility, I admit, but nothing more. It is true, we are no where expressly told, that holy men before the flood, or that the post-diluvian patriarchs observed a weekly Sabbath. That they did, however, seems highly probable, independently of other considerations, from the division of time into weeks, which obviously took place, long before the giving of the law to Israel. Such a division is pretty clearly hinted at, more than once, in the eighth chapter of Genesis. After sending out the dove the first time, Noah waited seven days, and then sent her forth a second time, and, at the end of just seven days more, he sent her forth a third time. This regard to the number seven might, I grant, possibly have been accidental; or Noah might have had reasons for it, of which we know nothing;—but when we view the subject, in connexion with the passage above quoted from the se-

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... mention being made of it, in the history of that period. If mere silence be taken for proof, in the former case, it must in the latter also. If, on the other hand, the highest degree of probability forbids the inference, that the pious Judges of Israel paid no attention to God's holy day, notwithstanding their observance of it is not mentioned, on what principle can it be inferred, that the Sabbath was not appointed till 2500 years after the creation, and that it is mentioned by Moses, in the second chapter of Genesis, not as having commenced in paradise, but in the wilderness?

Equally fatal to this favorite argu-
... Paley and others on the
... question, is the silence
... volume, respecting the
... of circumcision,

[illegible] I argue.

First, from the words [illegible]
[illegible] already recited.
what was done on the first
ceeding day of the creati[on]
and last, he proceeds in [illegible]
and without giving the [illegible]
that what follows is spok[en]
anticipation, to record [illegible]
fact, that on the seventh d[ay]
from all his work, blessing
ing the day, on account
thus rested. Now, if the
ple, in resting on the seve[nth]
of any significancy to men
signed for their imitation;
their duty to rest one seve[nth]
time,—and to observe e[very]
day as a Sabbath. And i[f]
was a reason why they sh[ould]
his resting on the first sev[enth]
a reason why that day sh[ould]
first Sabbath.

Again: God blessed [illegible]

l sanctified it. That is, he separated ·om common secular employments l consecrated it for a day of religious rship. This solemn consecration st evidently took place, on the very when God rested from all his work, not twenty five hundred years after- ·ds, as some have labored to prove. ıe Sabbath was instituted to com- morate the stupenduous work of ation, what can be more absurd than supposition, that this commemora- ı was defe red, till the world was re than two thousand five hundred rs old! The miraculous deliverance srael from Egypt, was commemora- in the annual feasts of the passover, *n the time* that the Lord brought n out. The independence of these States has been annually celebrated, r since they were declared indepen- t. In like manner, are all those eras events celebrated among mankind, ch are thought worthy of being kept emembrance by stated festivals, or ɝr demonstrations of rejoicing. The ımemoration in each case, commen- at, or near, the time of the event, ch it is designed to perpetuate. How ·emely improbable, that the appoint- ıt of a day, to commemorate the cre- n of the world, should form a solita- ·xception! But if it does not form an eption, then the Sabbath was ordain and sanctified from the beginning, ch was the thing to be proved.

flatter myself, that on this ground I ht safely rest the argument. But a brief remarks, on the supposed *anti- ·tion* of the passage in the second ɔter of Genesis, may serve still fur- to expose the weakness of the op- ite side of the question. If the Sab- ı was not instituted, till after Israel's ıncipation from Egyptian bondage, ıt occasion had Moses to say any g about it, when writing the history what took place between two and ·e thousand years before? Could the ·ing of events, (which were, on the ɜme here opposed, so remote from h other,) side by side in the history, ·e any other purpose, than to mislead perplex the reader? It will not, ·ly, be pretended, that the mention God's *blessing and sanctifying* the seventh day could not have been defer- red and inserted in its proper place.— With what color of probability can it be maintained, then, that in directing Mo- ses what to write, the Spirit of God dictated an arrangement, in this instance so contrary to the regular order of the sacred narrative, and so much better calculated to mislead, than to guide the biblical student into all truth?

I shall only add, that on the same grounds, on which it is contended, that the Sabbath is first spoken of by antici- pation, it might be argued, that the cre- ation of the world is spoken of in the same manner. If the inspired writer teaches us, for example, that the sun and the moon were created on the fourth day; he is equally explicit in de- claring to us, that on the seventh day God rested from all his work, and bless- ed the seventh day and sanctified it.— There being, therefore, no difference in the phraseology, we must suppose, that if the latter event is spoken of by way of anticipation, so is the former. In oth- er words, if we suppose Moses to speak in the second chapter of Genesis, not of what actually took place on the seventh day of the world, but of what was done after the lapse of thousands of years, then we must suppose him in the first chap- ter, to speak of the sun and moon, not as being created on the fourth day, but at some future and distant period. The same must be supposed of what is said to have been done, on each of the six days, employed by God in the work of creation: and so we shall be constrain- ed, out of regard to consistency, to con- sider the sacred historian as represent- ing the heavens and the earth as brought into existence *by way of anticipation.*

That the Sabbath was not given to Is- rael in the wilderness, as a new institu- tion, and of course, that it was institut- ed in paradise, I argue,

Secondly, from the address of Moses to his brethren on the subject, in the sixteenth chapter of Exodus, connected with what immediately precedes that ad- dress. The Lord had given the people manna for bread; a quantity of which, sufficient for one day's consumption, they were directed to gather every morning. This they did, till the sixth

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…ected, in which those, who are left to their own chosen way, do not share.—Still, however, the grace already manifested to them, in the gift of a Savior, in the atonement he has made, and in the offer of salvation to them, remains the same. It is not diminished, surely, by the farther displays of grace, which God is pleased to make, in the actual salvation of others. What God does for others, lays no bar in the way of their coming to Christ, and obtaining salvation. Nothing hinders this, but the wicked perverseness and obstinacy of their own evil hearts. Now, this representation is not mere hypothesis; it is according to fact. As has been stated already, men are all sinners, and under condemnation. Christ has been set forth a propitiation for the sins of the whole world.—Through him, salvation is freely offered; and, when offered, it is universally and most ungratefully rejected. In view of these circumstances, God says, concerning the ungrateful and guilty race, "I will have mercy on whom I will have mercy." He sends his Spirit, to renew the hearts of some, and to form them "vessels of mercy prepared unto glory;" and he leaves others to their own choice, who continue to reject the salvation offered, and after their hardness, and impenitent heart, treasure up unto themselves wrath, against the day of wrath, and revelation of the righteous judgment of God. Those, on whom God thus has mercy, are the elect.—They are "chosen unto salvation, through sanctification of the Spirit, and belief of the truth." But, the election is made, not from among men, viewed merely as transgressors of the law, and under condemnation; but, from among men, viewed as having rejected salvation, when graciously offered.—Hence, it is not an election of some, that Christ might die for them in particular, while, in making atonement, others are passed by: but, it is an election of some, from among all, for whom atonement has been made, and who have refused to obey the calls of the gospel, "unto obedience, and sprinkling of the blood of Jesus Christ."

But, here some may inquire, What, then, becomes of eternal election?—*The answer is easy.* "Known unto God are all his works, from the beginning of the world." The election of some unto salvation, therefore, was "from the beginning." Those, whom God blesses "with all spiritual blessings in heavenly places," or things, "in Christ," he so blesses, "according as he hath chosen" them "in him, before the foundation of the world, that" they "should be holy, and without blame before him in love." But, though they were "chosen before the foundation of the world," the choice was made in view of such circumstances as God foresaw would actually exist. Those, who would have it that some were chosen, not only to salvation, but that atonement might be made particularly for them, must admit, that, in making the election, God contemplated men as fallen, and under condemnation. What is now contended for is, that he contemplated them, not merely as fallen, and under condemnation; but, as fallen creatures, to whom salvation has been offered, and by whom it has been rejected.

These different views of the subject assign to election different places, in the order of divine purposes. It is true, the purposes of God, being all eternal are necessarily coexistent. In the order of time, no one purpose could have existence, in his all comprehensive mind, prior to another. In the order of nature, however, one divine purpose may be considered as preceding another. The purpose to give existence to men, for example, must have been prior, in order of nature, to the purpose of giving Christ to redeem and save men. According to those, who maintain that some were elected, that Christ might die for them, in particular, the order of nature, in the divine purposes effecting the salvation of men, must be as follows; God determined to create men; foreseeing that they would fall into sin, he determined to give his Son to die for some of them only; and then made his election of the individuals, to whom this favor should be granted. But, as the subject has now been contemplated, the order is this; God determined to create men; foreseeing that they would fall into sin, he determined to give his Son to be a propitiation for the sins of the

cause. Full of his imagined superiority, he loses sight of what he owes to others. Fancying himself on a throne, to him all must bend the knee. A low man rails at his superiors: he is exalted, loses sight of what he was, and now rails at himself in his former condition. The poor never cease wondering at the narrow views of the opulent, and at their want of charity. Give them riches, their tone varies; and now not a syllable but of the respect due to people of their rank. When such is the prepossession even of the lowest classes, can a more sober way of thinking be expected from those of high birth? Kings naturally are not more depraved than other men; and but for self partiality, it would be difficult to account why selfishness is their ruling passion; with scarce any sense of justice, far less of benevolence.

Self partiality is the source of manifold distresses A man infected with that disease, never thinks he is treated with sufficient respect: needs there more to imbitter his life, and to unfit him for society? peevishness and discontent render him miserable, in the very circumstances that make others happy. It was a problem among the ancient sages, why men commonly are so well satisfied with themselves, and so little with their condition. Had they tho't of self-partlality, it would have solved the problem. A man of that temper never imagines that his condition equals his merit.

Self-partiality is difficult to be cured. It is a distemper that a man sees clearly in others, never in himself; and one will not readily submit to a cure who is not sensible of needing it. The great Cicero is a mortifying instance of this distemper. He was vain of his consulate, and exhorts his friend Lucceius, who was writing the History of Rome, to bestow the utmost energy of his pen in magnifying his exploits. "Make it," says he, a splendid story; for, in relating the transactions of your friend, a deviation from truth may well be excused." Did any man ever betray an appetite for fame more gross and unjustifiable? Yet in several of his epistles to *Brutus and to Cato*, he declares that he was entirely free from vanity; and that no other mortal had less regard to common fame and vulgar applause. A gentleman of a peevish temper, but to which self partiality made him blind, had a small estate in the neighborhood of a nobleman who delighted in hunting. If the chace led the hunters into his fields, he was impatient and discontented, even without suffering any harm.—One time in the bitterness of wrath, he wrote to the Earl, that there could not be a greater curse than to be his neighbor. Urged by debt, he offered his estate to sale; and the Earl, to be rid of him, was glad to give the price demanded much above the value. But change of residence did not change his temper. Every new neighbor appeared to him worse than all the former.—"Strange!" exclaimed he, "that I cannot settle any where without finding a "Lord H—." *Know thyself*, is a difficult lesson, especially for a young person who is not aware of self-partiality. The tutor ought to apply himself diligently to correct it in his pupil; assuring him, that of all vices it is the aptest to raise disgust. Bishop Butler in one of his admirable sermons, gives the following sagacious lesson:—"Do not pretend," says he, "that your friend has any defects; but put him upon thinking what his enemies would say were they to attack his character. Let him beware of what he suspects they would mention as vicious or defective; not that he is to suppose them in the right, but that there may be some weakness there which he ought to guard against. This is the true way," adds the good Bishop, "of making our enemies contribute to our good." If even by such discipline self-partiality cannot be totally eradicated, it may at least be concealed. In weighing my own opinion against that of my opponent, what if I should rack my invention to discover what may be urged for him? Frequent practice may possibly abate my self-partiality. This lesson is with energy expressed in the following golden rule, "Do as you would be done by."

Partiality, checked or disguised, when entirely selfish, is allowed full scope when our country is the object, or our

[illegible]

[illegible] direction [illegible] the most [illegible] and the most violent [illegible] in proportion. This the spirit of [illegible], opposition and enmity, are by [illegible]

[illegible] in their presence [illegible] Indians [illegible] the bodies [illegible]. The Indians [illegible]. This [illegible] of the Indians, will [illegible] by every European [illegible] and polished [illegible]." We pre[illegible] manners and customs, wh[illegible] to us, as their books [illegible] of a learned edu[illegible] laying of a dead body on [illegible] appears to us as natural as [illegible] it in earth. But let us fig[illegible] tian, who, proud of his [illegible]

erence he had for his parents, prompted him to give them the most honorable grave in his power, which was, to convert them into his own substance. Brutality or savageness it could not be, when they expressed such horror at the Grecian mode. Their reverence indeed for their parents must have been excessive, when it was sufficient to overbalance the aversion that men, as well as other animals, have to feed on their own species.

If in this manner, young persons can be trained to examine with candor the manners and customs of different nations, they will find less reason than is commonly thought for preferring their own. Lead them to reflect that the manners and customs of nations, depend more on accident than on solid causes. The following is a ludicrous instance.—A long beard is among us a mark of gravity, and commands respect; nor is it without reason that we imagine this to be a natural impression. Yet in the reign of Francis I. of France, the grave judges of the parliament of Paris were obliged to be close shaven. It was fashionable among the courtiers and young beaux, to encourage the beard and to cut it into shapes. The beard accordingly was at that time a mark of levity, and therefore inconsistent with the solemn air of a judge.

As it is difficult to subdue partiality when it has once got a seat in the mind, parents and tutors ought to give peculiar attention to preserve those under their care from the infection, noxious to themselves and noxious to others.—Self-partiality is in particular the parent of opiniatrety; and young persons cannot have a worse guide, in their commerce with the world. Let them keep in mind, their frequent mistakes and frequent change of sentiment. Candor in acknowledging error will gain them friends, more certainly than the mere negative of never having erred. Such candor will prevent many a blush and irksome reflection, which they are well acquainted with, who cannot bear ever to be thought in the wrong. A habit of ingenuity makes a man a comfortable companion, and fits him for every enjoyment of social life, *Lord Kaimes.*

MORALITY NOT FOUNDED IN UTILITY.

Mr. Editor,

In a late excellent sermon which has passed under your review, the author with great success combats the notion of morality being founded in utility.—On looking over some loose papers the other day, I found a short conversation on this subject which took place a few years since between two friends, and which was taken down immediately after they had parted. It will occupy but a small part in your magazine: if you think it worthy of a place, it is at your service.

C. I have been thinking of the reason why we are required to love God, and one another; and why the contrary is forbidden.

F. And what do you conceive it to be?

C. Would there be any such thing as sin in the universe, if it were unproductive of evil consequences?

F. You mean, would there be moral evil, if there were no natural evil arising out of it?

C. I do.

F. I allow that all moral evil tends to natural evil, as disorder in the animal frame tends to pain and misery: but we do not usually consider the effect of a thing as the reason of its existence. Instead of saying, it is wrong because it tends to misery, I should say, It tends to misery because it is wrong.

C. What idea do you affix to right and wrong, distinct from that of its good or eviltendency?

F. That which is in itself *fit* or *unfit*, or which agrees or disagrees with the *relations* we sustain to other Beings, whether Creator or creatures. Thus it is commanded: "Children obey your parents in the Lord; for this is *right.*"

C. Yes, it is right: but its being so, I conceive arises from its tendency to render the universe happy.

F. Then it has no excellence *in itself*, but merely a relative one. Will you say, that because moral good tends to general happiness, therefore it must needs be what it is on that account?

C. What if I were to affirm this?

F. By the same mode of reasoning, I might affirm, that truth would not be

to him for a possession, and to his
ter him.

first of these passages is the lan-
of *promise*: the last intimates
e promise was *not performed* to A-
1, but reserved for his posterity.
true, he purchased a burying
l of the sons of Heth, according
second passage; but that could
be called ground "to set his foot
hich expresses an idea different
at of a place to lay his bones in;
ch less an *inheritence* of God's
him, to set his foot on. His hav-
purchase even a grave, was rather
that he was considered as a stran-
n of his being a native of the soil.
eritance given of God, he had not:
ly was such which his posterity
d without purchase, the inhabi-
f the land being driven out before

. xxxii. 30. *I have seen God*
face, and my life is preserved.
d. xxxiii. 20. *Thou canst not*
face, for there shall no man see me
c.

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difference here seems to arise
he phrase, *face of God*. In the
stance it is expressive of *great fa-*
ty, compared with former vis-
nd manifestations of the divine
in the last, of *a fullness of*
dge of this glory, which is incom-
with our mortal state, if not
r capacity as creatures. What
said of himself, that he had seen
ce to face, is repeatedly spoken of
and as that by which he stood dis-
hed from other prophets. (Deut.
10.) Even in the same chap-
rein it is said, he "could not see
and live," it is said that Jehovah
unto him, face to face. (Exod.
11, 20.) He whom Jacob saw
least the appearance of *a man*,
nversed and wrestled with him
break. Yet before they parted,
convinced that he was more than
ven God; who on that, as on
ccasions, assumed a visible and
e form to commune with his ser-
as a prelude of his future incarna-
The face which was seen on this occasion was human; though, belonging to one that was divine. Jacob said, "I have seen God face to face." Thus also that which was beheld by Moses is called "the similitude of Jehovah" (Num. xii. 8.) or a glorious divine ap-appearance; of which, though we are unable to form an adequate idea, yet we may be certain that it came short of what he was afterwards told he "could not see and live." Though, in comparison of other dark speeches and visions, it was seeing him face to face; yet when compared with a *perfect* knowledge of the glory of God, it was but seeing what among creatures would be called the shadow, or at most "the back parts" of a great personage.

Biblical Mag.

MR EDITOR,

MR. MILES P. SQUIER, who finished the usual course of studies in Divinity at the Theological Institution at Andover, was appointed a missionary by the Board of Directors of the General Missionary Society of young people of the Western District. He received his appointment and set out to perform his mission on the twelfth of June last. He has since returned and made report of his Missionary labours on the route prescribed. The report has been approved by the Directors, and they believing that it will be interesting to the readers of your Mazazine, especially to those who are members of their Society, beg the favor of your giving it an early insertion in your publication. By order of the Board,

SAM. F. SNOWDEN, Chairman.

New-Hartford, Sept. 22, 1815.

TO THE BOARD OF DIRECTORS OF THE GENERAL MISSIONARY SOCIETY OF YOUNG PEOPLE FOR THE WESTERN DISTRICT.

Gentlemen.—I sit down with defference to recount to you, and through you to that interesting society of youth whose Agents you are, the history of my labors, and travels, while employed in their service.

In giving the recital, I shall pursue the track of the mission, and beg leave occasionally to digress, and mingle opinions with facts; that you may be benefitted by the information that fell in my way, and be enabled the better to understand the state of that section of coun-

strengthened his hands and encouraged his heart in the work assigned him.

Twelve miles to the west of Genesee River, on the Ridge road, is Parma, where I witnessed an out-pouring of the Spirit. The schools were serious—the youth were serious, and so were others. Numbers were smitten with a sense of their sin; others were rejoicing in the liberty of the christian. It was a serious, and a profitable time. I preached and prayed with them. Mr. HUMPHREY and Mr. WILLIAMS, in succession were there immediately before me. Twelve or fourteen sermons were preached, and religious meetings attended with them, in the space of a fortnight, and I since learn that something of an ingathering has been made to the church.

Proceeding west from Parma, I made it my daily business as before, to preach, to visit families, and to visit schools: the last of which I found peculiarly interesting, and profitable—It was interesting to tell a listening group of children, that they had immortal souls, and that they were bound to the eternal world; to tell them of that Saviour who took just such in his arms, and blessed them; and in prayer to implore for them the covenant mercies of the God of Abraham. I spent one sabbath at Ridgeway, and one at Lewiston, on each of which I preached three times, and on week days as before in the places about, and between.

To the west of Parma on the Ridge road there are no churches organized, although some pious people may be found in almost every place. The population of the town, however is getting to be considerable, and though worldly enterprize is the predominant characteristic of the people, yet they say they very much want preaching; and will do what they can for the support of the missionary who may be sent to them.

On this section of my route I shall beg leave to recommend two stations, which I wish you to regard in apportioning the future labors of your missionaries. The first is Murray—four corners—the second Lewiston and its vicinity.

Should a Missionary be stationed at the above mentioned place in Murray, which is nine miles west of Parma, he might have for the field of his labor, both these towns which embrace a considerable extent of territory, and population, hungering for the bread of life, and in the opinion of one of their best informed, and most influential men, might derive much of his support from the places themselves.

But no where have I found a people more anxious for a ministration of the word, than at a settlement five miles to the east of Lewistown. There and at Lewistown also, a readiness is shown to do something for the support of the missionary who should be sent them. But the settlements are so new, and so little recovered from the desolations of the war, that much ought not to be expected. These two places, and Manchester, seven miles up the river, and Youngstown and Fort Niagara at its mouth, would frnish congregations and the hope of abundant usefulness to the missionary on this station. Other places he might find in the neighborhood, where his labors would be acceptable, and greatly instrumental in building up the interests of Zion.

I refer you in the next place to Buffaloe and its vicinity, and the towns on the great road, from that place back to Genesee river.

As there was but a solitary house or two from the Falls to the immediate vicinity of Buffalo, I went directly to the latter place, and was enabled as I hope under the blessing of God, to make a greater impression on it than I had expected. I spent two Sabbaths at the village of Buffalo—preached four lectures in other parts of the town—attended four funerals, and visited fifteen or twenty families. I was rather surprised at the tenderness, and regard that was manifested towards the missionary—at the attention that was paid to his appointments, and at the seriousness of the congregations that listened to his preaching. There is an evident disposition for reform from the moral degradations of the war at Buffalo. They were enabled to set on foot, and organize a Moral Society there, while I was with them, with the best prospects of usefulness and success. They wished me to stay longer. "We want, (they said,) we want steady preaching. No-

thing else will answer. We are getting to be a great people. We are at a distance from the land of candidates, there is no one to teach salvation to our children." My heart bled for them. The fields were already white with the harvest, but not a laborer was seen! I can truly say the people of Buffalo heard the word gladly, and at the close of the exercises of the second Sabbath, they presented me, for you, the sum of twenty-nine dollars, as a testimony of their gratitude to that dear Society of youth that sent them the gospel.

On the returning route, eleven miles this side of Buffalo, is Williamsville.—This might be considered a profitable seat for missionary labor: the towns about it are destitute, and have a large and an increasing population. I preached there, and at Clarence, the next town to the east.

At Batavia, an Episcopalian Society is just formed, but as it embraces only, and will most probably be confined to the village, missionary labor would be highly useful.

I spent a Sabbath at Le Roy, and preached twice, four and a half miles from the great road, and a third sermon upon the same day, where they have preaching one half of the time, and passing through Caledonia where they have a settled clergyman, I recrossed Genesee river, and shall take leave of the country beyond it, with only one or two general remarks.

On the Holland Purchase there are fifteen churches, but not to my knowledge, one settled clergyman. One solitary missionary alone (Mr. SPENCER,) missionates upon it. Methodists, however, more or less, ride their circuits; Baptist Elders may occasionally, tho' very seldom be found. It is a vast field for missionary labor. With a population rapidly increasing, feeble and distant are the songs of salvation, wild and untutored the notes of praise. "Mine eyes have seen the nakedness of the land, and wept over it." The call there
... d to missionaries, and to the soci-
... uding them "come over in-
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The day that I wa
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st Marcellus the clergyman it—I could therefore do no to hand a copy of the consti- one of his parishioners, run views of the society, and get ersuasion that on the return of ons, a Branch would be form- place.

I came to Onondaga Hollow. iere on Saturday at evening; for them on the Sabbath, and meeting of the young people ening. Though the weather orable, a large collection at- hear your address, and the of your missionary. Wed- ening was appointed to con- e fully the subject. Monday preached on the Hill, accord- ppointment; brought up to same subject to the youth, ied them of the meeting on y evening. On Wednesday a large collection of people efore the bell was rung. The as harmonious, and spirited. ote to form a Branch of your out sixty added their names nstitution. The subscription vards increased to seventy, day evening of that week, ap- ie time to choose the officers iety.

iat place I came directly here. gagements forbade that I ntinue longer, at present, in loy.

more casting my eye over ern District, and reviewing interested me, and attended , I cannot but indulge the pe, that my labors have been at you, Gentlemen, in your to send the gospel to the des- e been in some measure suc- It certainly was interesting to churches of the desert—to lift nds that hung down, and the feeble knees; on that ier, desolated by the ravages here for years, nothing had d but the roar of the cannon, ideness of savage warfare, to ndard of the cross, and pro- *ation by Christ.*

also point you, Gentlemen, to the rising strength of your society. There is a vast enterprize in this Western District, which needs only a right direction, in order to pay its tribute to you. Branches of your society are formed and forming to the west. Yea, the impulse is even now communicated *far* to the westward. The time is not distant, when the centre of its strength will be the centre of the District, when it will rival in ability, the older societies of the kind in New England, and seat itself by the side of those noble institutions of this day, that so brightly indicate the rising prospects and future glory of the church. One object which I have ever made prominent in the organization of Branches, is, the religious, and missionary intelligence communicated in their stated meetings. On a faithful adherence to this feature of the constitution, depends more than half the spirit, the energy and the worth of the society.

That those who are rising into active life, should catch the spirit of the age, and regularly be enlightened, and quickened by that missionary intelligence which is wafted in every breeze from the eastward, is as important as the existence and effective operation of this noble institution. Intelligence respecting Zion—the labors of her missionaries in Asia, in Africa, and at home—the spread of the gospel—the exertions of christians—and the state of the christian world, is constantly reaching us, beyond what can be crowded into the stated meetings of your society: intelligence, which, while it would liberalize the feelings of the youth, enlarge their minds, and make them doubly solicitous to send the gospel to the destitute; would open its way to their own hearts: and in no way better than to pour this instruction on their minds in their stated meetings, could the pious servants of Christ feed the lambs of the flock—form in them habits of active benevolence, and rear them up a generation for the church.

I repeat it, Gentlemen, on those who are now the watchmen in Zion, and not a little on the patrons and guardians of this growing institution, it rests, whether the youth of this Western District, to

[illegible]

conquests of another nature, however justly earned, however sacred the cause in which the sword has been drawn, there is always something which detracts from the joy, and wounds the feelings of humanity. We admire, indeed, those extraordinary achievements which have rescued Europe from the most detestable of all tyrannies: we dwell with transport on the illustrious men by whom these achievements have been accomplished: and in this instance no praise can be exaggerated, no tribute which a liberated world can offer can adequately recompense our brave deliverers;—yet in the midst of all this glow and exultation, there is something which secretly tells us of unwitnessed grief, of hearts that are breaking in solitude and silence; something which tells us of those, at whose expense this mass of happiness has been attained; of those to whom these acclamations are but the memorials of deeper anguish, & speak only of fathers, and husbands, and brothers bleeding and desolate on the plains of death; of those, in a word, on whom the war, without shedding any of its glory, has poured forth all its curses. In order to contemplate such events with unmitigated satisfaction, we must survey them on a large and general scale—we must look at the vast range of operations, the skill and heroism of the combatants, the mighty interests in volved in the struggle, and the splendour of the success; but we dare not descend into a more minute inquiry,—we dare not analyze this splendour, nor examine of what ingredients the cup of rejoicing is composed.

" But with respect to the conquests which we this day celebrate, there is no secret misgiving, no shade which can even for a moment pass over the brilliancy of the scene. Here indeed is ample scope for the widest views. But after having abandoned our imagination to the utmost warmth of philanthropic ardour, after having satisfied our largest feelings, we may fearlessly descend into more minute investigations, and enquire how far individual and domestic happiness are affected by this general benefit. We may *enter into* the lowest *details—and what are the* details of these triumphs? Griefs allayed, tears wiped away, remorse appeased, gleams of joy diffused over the house of sorrow, sickness divested of its bitterness, the tomb itself sanctified as the threshold of fairer hopes and nobler prospects.—These are circumstances which we may challenge the purest of spiritual beings to witness. The angels of pity and love might descend to trace with rapture every step of our victorious march.

" I may be allowed then, I trust, to express the pleasure I feel at seeing so large and respectable an assembly collected to celebrate this great national festival. My lord, I have called it a festival; and am I wrong in so calling it? I appeal to every man who hears me—A festival indeed of triumphant charity; of expansive benevolence; of benevolence diffusing itself to the utmost limits of the habitable globe; not content with those limits, transcending the boundaries of time and space, and pouring forth the exuberance of its blessings over unseen worlds, and the long flight of innumerable ages.

" I rejoice, my Lord, to believe that a zeal for this Society is still rapidly extending throughout this nation. I contemplate with the utmost satisfaction this great procession, which, gradually crowding its ranks & enlarging its dimensions, now approaches to lay its tribute on the high altar of national benevolence; a procession composed of whatever can command, or attract, or sanctify; composed of princes, and nobles, and senators, the guardians of our constitution, the fathers of our church. I peculiarly rejoice to see those of the most elevated rank, assuming, with respect to this Institution, and others of a similar nature, that precedency which indeed always becomes them, and is always willingly ascribed to them by a loyal and a free people, but which is never so graceful, never so cordially acknowledged, as when it marshals us to deeds of beneficence and public virtue. I rejoice to observe christians of every denomination, and from all quarters of the kingdom, uniting with one heart round the common treasure of their immortal hopes. Here we assemble on equal terms;—not because we disregard or

culty; that "since she had confess-
ner sins to God, she had less desire
confess them to man." She mention-
likewise that her little boy, every
day afternoon, assembled the wo-
n in her neighborhood in her cabin,
there read to them the New-Testa-
nt, instead of their going to mass.—
need not go as far as Iceland in or-
to perceive the want of the bible.—
and was equally necessitous; there
e two or three millions in that coun-
who never possessed a Bible. Up-
this subject he did not despair: it
not the characteristic of the Irish to
pair.—The Catholics in many places
e very desirous of our assistance
in one of the branch societies a
est was among the most forward of
members of the Committee. The
y opposition of others excited inqui-
In one parish, where opposition
s manifested, 12 Testaments were
, and notwithstanding the prohibition
he priest, they were speedily render-
illegible by constant perusal. They
uld always act, if possible, in con-
t with the Roman Catholic priest
od; but if they would not afford their
sistance, even their opposition excited
ention to the Scriptures.

The Rev. Mr. Pinkerton, from Mos-
w, gave a most pleasing account of
e establishment of a Bible Society in
at place. The population of the na-
e Russians, he observed, exceeded 30
llions. The first object of the Society
s to distribute Bibles in the prisons &
spitals and then in Siberia, among the
or unfortunate exiles. He had pos-
ssed opportunities of recommending
s institution among the Calmucks
d Tartars. Already 3000 of the New-
estament had been printed in the Tar-
language, chiefly at the expense of
s institution, and were now circula-
g with rapidity. The Mongul tribes
Asia, of which the Calmuck is one,
d not been neglected. The Calmuck
ew-Testament is in progress, and the
ociety was proceeding to procure a
nslation in the language of Thibet.
e concluded with reading the transla-
n of an Ukase, which had been re-
ntly read in all the churches of Russia.

The Bishop of Norwich moved thanks to the Presbytery of Glasgow for their annual collection, and to all other congregations and bodies who had contributed to the funds of the Society.

Lord Gambier seconded the motion.

The Rev. W. Dealtry moved the thanks of the meeting to all the Auxiliary Societies and Bible Associations throughout the world. It had been his intention to remain on this occasion a mere spectator, and to indulge in silence those feelings of admiration and delight, which an anniversary like the present could not fail to awaken in his mind, so long as his heart should beat, and the life's-blood should flow in his veins. A motion however had been committed to him, and he scarcely felt at liberty to decline it;—it was one which had never, he believed, been proposed at any public meeting, since the corner-stone of the world was laid:—it was one which never could be proposed before the present times; and even on this day, he would scarcely have ventured to make it, were he not well persuaded that the report and the addresses to which they had listened with such earnest attention, had expanded their hearts and elevated their feelings to the full measure and magnitude of this incomparable cause. If in offering our congratulations to these kindred societies, we could be influenced by a spirit of party, upon a subject which knows no party, which rises infinitely above all the sordid passions and jealousies of man, he would still thank them for proving, as far as concurrent and independent testimony can prove it, that the principle on which we proceed is not a principle of trick, and artifice, and chicane, but of simplicity & truth; that it is one which appeals to whatever is generous and exalted in our common nature, wherever civilization has led the way.

If he should look at the subject merely as a patriot and an Englishman, he would thank them for the honor which they pay to the land we live in: he would thank them for turning, as if instinctively, to this happy spot, as the grand depository of knowledge and religion, the temple of charity, the citadel of holy truth.

But it was not on such grounds that he would recommend the motion before them. He would take a higher stand. It had been the great object of this blessed institution to do good, and to do it extensively. Our interest was the general interest of mankind; the end of our labor is the happiness of the world: and he would congratulate these Societies upon their hearty participation in so glorious a work. He would say to them, "We consider the poor and destitute of all lands as belong-

Dwig

THE

UTICA CHRISTIAN MAGAZINE.

VOL. III. NOVEMBER, 1815. No. 5.

ON THE SABBATH. NO. III.

The perpetuity and the change of the Sabbath.

It obviously results from the divine appointment of the Sabbath in Paradise, that it must be obligatory upon the whole human family to the end of time; unless it can be made to appear, either, first, that the law respecting it has expired by its own limitations, or secondly, that it has been formally repealed by God himself: These two being the only ways, in which any of his institutions can either be set aside, or lose the smallest degree of their original binding force. When men impiously presume to make void the law by their traditions, they do it at their peril. No human authority may ever interfere with the appointments of Jehovah. It would be infinitely less daring and absurd, for the meanest subject of the greatest earthly potentate to declare the fundamental laws of his empire null and void, than for man, who is a worm, to rise up against his Maker, and attempt to set aside his sacred institutions. The ceremonial law of the Jews, commonly called the law of Moses, was in its nature limited and temporary. No other nation was ever bound by it, and even to the Jews themselves it was only a shadow of good things to come. When the Messiah, who was prefigured in its costly rites and ceremonies, came, it had begun to wax old and soon after vanished away.

Not so the law of the holy rest ordained in Paradise. It is a law of universal and perpetual obligation, for, first, it never can expire by its own limitations. The reason is, it contains no limitations. The terms, in which it is promulgated, are general and indefinite. "And God blessed the seventh day and sanctified it: because that in it he had rested from all his work, which God created and made. Now if this solemn consecration of one seventh part of time imposed an obligation upon our first parents to keep that part of time holy, it obviously imposes the same obligation upon all their posterity; no intimation whatever being given, that the observance of the sacred institution was intended to be confined to a part of mankind, in the first ages, or to any limited period of time. The law then, still remains in full force, and will so remain, through all succeeding generations, unless God has seen fit, or shall hereafter see fit, to repeal it. This I will venture to observe, secondly, he has not done.— Let those who think he has, point out the repealing act. It will be easy for them to show that the Jews immediately after the resurrection of Christ, were released from their obligations to keep the seventh day of the week. But this does not touch the question. They may prove, too, that the Jewish Sabbath was never binding upon Gentile converts to Christianity. But neither is this at all to their purpose. It is incumbent on them to point us to the chapter and verse, where the institution of the holy rest of one seventh part of time, which was originally enjoined, is explicitly annulled.

It has been said, as I am well aware, that the repealing act is recorded in two places: Rom xiv, 5, 6, and Col. ii, 16, 17. Let these passages be examined, not as detached independent texts, but as connected parts of the epistles, in which they occur. "*One man*, saith the inspired writer to the Romans," esteemeth one day above another; anoth-

To this construction of the words just quoted, which strikes at the foundation of the Christian Sabbath, not less than three distinct answers can be given. In the first place, the construction takes for granted the essential thing which ought to be proved, viz. that the apostle is speaking here of the weekly Sabbaths. I say this ought to be proved; because, as is well known, the ceremonial law required the Jews to keep several other sabbaths every year.—Thus, for example, they were commanded to keep the first day of the seventh month, and also the tenth day of the same, as a Sabbath, throughout their generations. See Lev. xxiii. "And the Lord spake unto Moses, saying, speak unto the children of Israel, saying, In the seventh month, in the first day of the month shall ye have a sabbath; a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein. Also, on the tenth day of this seventh month, there shall be a day of atonement. Ye shall do no manner of work: it shall be a statute forever, throughout your generations in all your dwellings. It shall be unto you a Sabbath of rest, and ye shall afflict your souls." Now, when it is considered, that all the other things mentioned by the apostle in the passage before us, such as meats, drinks, and festivals, belonged to the ceremonial law, why might not the Sabbath days, which he speaks of in the very same verse, be the ceremonial Sabbaths of the Jews just mentioned, and not their regular weekly Sabbaths? The contrary, I am sure, cannot be proved; and, until it is proved, the text cannot in the least affect the perpetuity of the sacred rest, which was from the beginning. This is my first answer. But

Secondly; allowing, what cannot be proved, that the apostle refers to the ordinary Jewish Sabbath, and excuses every body, under the christian dispensation, from observing this day, what does it amount to? To nothing more than this, that the observance of the seventh day of the week was no longer obligatory. A Sabbath must still be kept, tho' the day might be changed, and was intended to be changed, in commemoration of our Lord's resurrection. If, on the one hand, such of the Jews as acted conscientiously were not to be judged, or condemned, for adhering for a time to a dispensation, which was vanishing away, neither on the other, were those Christians, whether Jewish or Gentile converts, to be condemned, for forsaking at once the Jewish, and adopting the Christian dispensation. This is my second answer.

The third I shall give, in the words of an able foreign writer.

"It is evident from the context," says he, "that the apostle was speaking of the ordinances of the ceremonial law, for the neglect of which no christian was to be condemned. *Blotting out the hand writing of ordinances that was against us, which was contrary to us and took it out of the way, nailing it to his cross. Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days.*

"In this passage the apostle is clearly speaking of burdensome ordinances: of something that was against them, and contrary to the spirituality of the Gospel. But can any pious person conceive, that the spending of one day in seven in spiritual services, in the delightful employment of social worship and other religious exercises, could be ranked by the holy apostle amongst the things which were against Christianity and contrary to it? Was that institution which the people of God had been commanded to call a delight, holy of the Lord, and honorable, now to be esteemed of so carnal a nature, as to be ranked amongst the things which Christ took out of the way, nailing it to his cross? Were those holy persons, who had been accustomed to adopt the language of the Psalmist, "I was glad when they said unto me, let us go up to the house of the Lord," now taught to esteem a day spent in such services, as apart of that yoke which neither the apostles nor their fathers were able to bear? We must destroy all just ideas of the effects which the preaching of the Gospel was intended to produce, before we can adopt such an interpretation of the apostle's words."

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not hesitate to admit
at the moral law is now
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en to Moses, is defec-
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important section, have declared, that [illegible] Surely he was not [illegible] and ambiguous [illegible] of Scripture. He spoke [illegible] with respect to the nature and obligations of the law. He doubtless [illegible] his words should be [illegible] in the [illegible]; and [illegible] his authority for considering the commandment, relative to the Sabbath, as real, and as strongly binding on the then present and all succeeding generations, as any part of the moral law. [illegible]

3. The perpetuity of the Sabbath is plainly implied if not directly asserted by Christ, Mark ii. 27, 28. *And he said unto them, The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of man is Lord also of the Sabbath.* If the Sabbath was a gracious institution, originally designed for the benefit of man, why should it not be for his benefit to have it continued under the christian dispensation ? Could the great Lord of the Sabbath intend to deprive his followers of one of the most important means, which the saints had ever enjoyed, of preserving true religion in the world, and of promoting personal holiness ? No, surely. The wise and gracious economy of God towards his people was, from the beginning, gradually to increase, not to diminish their privileges. It is universally admitted, that these privileges are more and greater under the Gospel, than they were, at any period, before the establishment of the christian church. But take away the Sabbath, and it may confidently be affirmed, that they would be less. For experience has abundantly proved, that even the forms of religion cannot long be maintained, where the Sabbath is discarded. I shall only add, under this head, that as Christ was Lord of the Sabbath, had he intended it should cease, he could have repealed the law. He did not repeal it ; therefore it still remains in force.

4. It is a common argument, and I think a forcible one, in favor of the perpetuity of the Sabbath, that, in speaking

divine authority. Which day then did *they* keep as holy time? The first certainly. It was on the evening of the first day of the week, being the very day of Christ's resurrection, that he appeared in the midst of his disciples, who were evidently assembled for social worship, and said unto them, *Peace be unto you.* On the *next first day of the week*, they assembled again, when their Lord repeated his visit and his blessing; John xx. 19, 26.

Fifty days after the resurrection, it being the *first day of the week, they were all with one accord in one place*, when their ascended Savior put a peculiar honor upon the day by the miraculous effusion of the Holy Ghost upon the apostles, and by the conversion of thousands, under the preaching of one of their number; Acts ii. It was on the *first day of the week*, that the disciples came together to break bread, and hear Paul preach, at Troas; Acts xx. 7. The church at Corinth was directed to make contributions, on the *first day of the week*, for the relief of their indigent brethren; and a similar order had before been given by the apostle, to the churches of Galatia; 1 Cor. xvi. 1, 2. It was unquestionably *the first day of the week*, which in process of time, received the honorable and appropriate title of the *Lord's day. I was*, saith the beloved disciple, *in the spirit on the Lord's day*; Rev. i, 10.

These facts are, I conceive, sufficient to establish the point, that the apostles discontinued their religious observance of the seventh day of the week, immediately after the resurrection of Christ; and thenceforward kept the first day. This being admitted, their example would be decisive in regard to the propriety and authority of the change, even if the Scriptures had furnished us with no special reasons for it. Surely the apostles would never have ventured upon such a change *without* authority; and the supposition, that they acted *by* authority, settles the question. But the *reason* of the change is not less obvious from Scripture, than that it actually took place. The Sabbath was instituted to *commemorate the* completion of the *stupendous* work of creation. God's resting from all his work was a sufficient reason why all mankind should perpetuate the remembrance of the grand event, by resting every seventh day. But the redemption of man was a far more stupendous work, than the creation of the world. How rational and proper then, that the day on which this greater work was completed, viz. the day of Christ's resurrection, should be observed as a day of rest and holy rejoicing, throughout all succeeding generations! How obvious the propriety of honoring the divine Redeemer, by keeping that day holy on which he *rested from all his work, as God did from his!*

But to proceed; the reality and divine authority of the change under consideration, is, I think, completely established thus. Christ declares himself to be *Lord of the Sabbath day*; John says, *I was in the spirit on the Lord's day.* The argument founded on a comparison of these two passages, is simply as follows. If Christ was Lord of the Sabbath, and if the Lord's day mentioned by John was the first day of the week, as most undoubtedly it was, then the first day of the week is the christian Sabbath.

Again; the prophetical language of the Psalmist leads to the same conclusion; Psalm cxviii. 24. Having spoken of the rejection of Christ by the Jews, and his subsequent exaltation to be head of the corner, the Psalmist adds, *This is the day which the Lord hath made, we will rejoice and be glad in it.* The day here referred to was evidently the very day when Christ was made head of the corner; and that was the day when he triumphed over death and the grave. Of course, that is the day, on which christians should rejoice and be glad; or, in other words, it is the christian Sabbath.

Z. X. Y.

THE SCRIPTURE DOCTRINE OF ELECTION PROVED.

When the essay in the last number of our Magazine, in which the doctrine of election is stated, was prepared for publication, it was not the intention of the writer to pursue the subject any farther. But, it has since appeared to him that it might be useful to exhibit some farther evidence of the truth of the doc-

-h, then, being infinite in perfection, he must have thus chosen them, from eternity.

What God is, and has ever been, infinite in wisdom and knowledge, abundant in goodness, and unchangeable, is generally admitted, by those, who profess to receive the Bible as an unerring standard of faith. As God has ever been infinite in knowledge, he must certainly have known, from eternity, as well as he knows now, or can know at the day of judgment, who would be saved, and who would perish. This he knew, certainly, when no other being, but himself, had existence; when, therefore, the existence of all creatures, and all their circumstances, must have depended, entirely, on his own sovereign pleasure. Can it be otherwise, then, than that he himself, fixed the certainty of those things, which he then knew would be effected? If he then knew that one would be saved, and that another would perish, how could he know these things, but as things, the certainty of which himself had established? But this is not all. Being infinite in knowledge, and wisdom, he must have known, from eternity, in every conceivable instance, what was wisest and best, as well as he can ever know; and being infinitely and unchangeably good, he must have been just as much disposed to choose what was wisest and best, as he can ever be. The consequence is, he must always have chosen just as he now chooses. It must be confessed, that when God actually sent his Spirit to renew and sanctify the heart of Paul, and to form him a vessel of mercy prepared unto glory, he in his infinite wisdom, saw it best, and, in the exercise of his infinite goodness, chose that the heart of Paul should be sanctified, and that he should be saved. But, as God was ever infinite in knowledge, there could not possibly be any reason, why it was then best, that Paul should be sanctified and saved, which was not equally in the view of God, from everlasting. Hence, as with the reasons, which he then had in view, his infinite goodness then disposed him to choose, that Paul should be sanctified and saved and as he always possessed the same goodness, and had always the same reasons in view, we may be certain, that he must from eternity, have chosen the same thing. Does not the truth of the doctrine of election, then, rest immovably, on the infinite and unchangable perfection of Jehovah? If some are saved and some do perish; if those who are saved, are those only who are sanctified and who believe the truth; if those, who are sanctified, are all sanctified by God himself: if, when he effects a work of sanctification he chooses, or determines, to effect it; and if God be infinite in knowledge and goodness, and unchangable, can it possibly be, that he has not chosen some "to salvation, through sanctification of the Spirit, and belief of the truth," from eternity? It is not necessary, however, to, rely, solely, on these obvious deductions for evidence, in support of the doctrine in question. It is supported, also,

6. By many very plain declarations of scripture, which are directly in point. In the discourses of our Saviour, we find particular and frequent mention of the elect, and of those, who were given to him. He told his disciples, that, in the last days, false Christs and false teachers should arise, who, were it possible, should deceive the very elect; and that for the *elect's* sake, the days of tribulation should be shortened. And he said, "All that the Father giveth me shall come to me." And again, "This is the Father's will, that of all that he hath given me I should lose nothing;—but should raise it up again at the last day." Now, who are these elect, and those, who were given to Christ, but those, who were "chosen in him, from before the foundation of the world, that they should be holy;" who were "chosen unto salvation;" who, therefore, should never be fatally deceived by imposters, and who shall certainly be raised up, and glorified with Christ at the last day? What Christ says concerning his sheep in the 10th chapter of John, also, strongly implies the doctrine which is under consideration. The apostle Paul, in his writing, is also very full and explicit, in asserting this doctrine. In the 8th chapter of his epistle to the Romans, he has this very remark-

able passage. "And we know that all things work together for good, to them that love God, to them, who are called according to his purpose." It must be carefully observed, that this gracious assurance respects those, "who love God;" and that those who love God, are those "who are called according to his purpose." According to what purpose? What purpose can it be, but that purpose of God, which the same apostle, in another place, calls "the *eternal* purpose, which he purposed in Christ Jesus our Lord." The apostle proceeds, "For, whom he did foreknow"—How foreknow? There is a sense certainly, in which God foreknew all men. But, these were evidently foreknown in a peculiar and appropriate sense. What can be intended, then, but that they were foreknown as those, who, being called according to God's purpose, should love him: "For, whom he did foreknow, he also did predestinate to be conformed to the image of his Son." Let it be carefully observed, to what they were predestinated. It was, to be conformed to the image of God's Son." And, what can it be to be conformed to the image of God's Son, but to be made like Christ; to become possessed of his spirit? Is it not to "put on the new man, which is renewed in knowledge, after the image of him that created him?" "Moreover, (continues the apostle,) "whom he did predestinate, them he also called." How did he call them? No doubt, effectually, by his Spirit. He called them to that, to which they were predestinated. "And whom he called, them he also justified; and whom he justified, them he also glorified." Here, the apostle has exhibited a brief summary of the plan of divine grace, respecting individuals who are saved, in its proper order. It begins, with the eternal purpose of God, to conform them to the image of his Son, and issues in their final glorification. ... it needful, the whole of the 9... this epistle to the Ro... ...ied, as decidedly in ...pter, which the read... to re-examine, with ...nd candor, the apostle ...reated this subject,

not incidentally but with ... he has answered some of ...tions, which to this day, co... urged against it. He dir... the doctrine of election, an... reignty of God, in making ... declaring, that "he hath ... whom he will have mercy ... he will he hardeneth." In th... ter of the same epistle, th... again brought into view, ... insisted on. In view of th... ing state of the Israelitish question naturally arose, ... cast away his people?" To the apostle answers, "G... God hath not cast away ... whom he foreknew;" that ly, whom he foreknew, as Accordingly, he goes on to even in the most dark and times, with that nation. Go... a remnant among them. I... Elijah, when the prophet ... conclude that there were ... Israel on the Lord's side, alone, the answer of God ... that he had reserved to hi... thousand men. "Even so ... the apostle,) there is at this also, a remnant according ...tion of grace." "What th... mands. What is the concl... rael hath not obtained th... seeketh for; but, the *electi*... tained it, and the rest were ... To the Ephesian Christia... apostle says, "Blessed be ... Father of our Lord Jesus hath blessed us with all sp... ings, in heavenly places," o... Christ; according as he ha... in him, that we should b... without blame before him i... ing predestinated us to the children, by Jesus Christ, to... cording to the good pleasur... Let it be observed, that tho... were blessed with all spirit... according as they were cho... *that they should be holy*, ... blame before him in love, ... *nated to the adoption of c*... the Thessalonians, also, Pa... are bound to give thanks ... for you, brethren, belove...

because God hath, *from the beginning*, chosen you *to salvation, through sanctification of the Spirit, and belief of the truth.*" To Timothy, too, he says, "Be thou partaker of the afflictions of the gospel, according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began." The apostle Peter, in the very introduction of his first epistle, holds the same language. "Peter, an apostle of Jesus Christ, to the strangers, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification, unto obedience and sprinkling of the blood of Jesus Christ." After what has already been said, can these passages need any comment? Are they not plain, intelligible, and decisive? Many other texts might be easily adduced, were it needful, in which the doctrine under consideration is either directly asserted, or fairly implied. But, can more evidence possibly be wanting? Does not the doctrine rest, immovably, on the broad foundation of the infinite perfection of Jehovah? Is it not firmly established by the scriptures already cited. And who, desiring to indulge any hope of salvation, can wish it removed? If such be, indeed the awful depravity of the human heart, that sinners will not come unto Christ, that they may have life, unless God make them willing, who will ever be saved, unless God do sanctify the hearts of some, and cause them to believe? Surely, not one. In whom, then will God effect this work of sanctification, unless he have, from the beginning chosen some to salvation, through sanctification of the Spirit, and belief of the truth? In no one, certainly. Could this doctrine be proved false, then what would be the effect, but to annihilate every well grounded hope of salvation, and plunge every sinner into the horrors of utter despair?

TROPHIMUS.

For the Utica Christian Magazine.

Jesus Christ, IN HIS DIVINE NATURE, *the Son of God.*

This is a subject on which pious divines, and others, have formed different opinions. It has been the general sentiment, amongst the learned, that Christ, in his most exalted nature, is the Son of God. Of divines, however, who acknowledge the true and real divinity of Christ, some are of opinion, that it is *merely as man* that he is to be considered as a Son. All who hold to the doctrine of the real, essential Divinity of Christ, will be sensible, that it is a matter, at least, of some importance, that we understand in what respect it is, that he is to be considered as a Son—whether only as being supernaturally begotten, and born of the virgin; or, in his divine and most exalted nature.

Whether we ought to consider the Lord Jesus as a Son only in his human nature, and not in his divine, is a question, which must be decided only by the word of God. It is proposed to show, that there is sufficient evidence, that he is represented, in the holy scriptures, to be the Son of God in his divine, as really as in his human nature.

As an evidence, that this is so, we do not find that Christ, when on earth ever took to himself a higher character than that of the Son of God. By this, both his friends and his enemies understood him to claim an equality with God. Thus, when he asked his disciples, Mat. xvi. 15. Whom say ye that I am?" Peter answered and said, thou art the Christ, *the Son of the living God.* There is sufficient reason to suppose that Peter here expressed a belief of the true and real divinity of Christ. For had it been, that he meant to express nothing more than that the *man Jesus* was supernaturally begotten and born into the world; we can hardly suppose, that Christ would have replied in the manner he did, "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but *my Father* which is in heaven.

Christ's styling himself the Son of God was, also, considered by the Jews, his enemies, as his claiming an equality

with God. Thus when he said to them, John x. 30, "I and my Father are one," they took up stones to stone him. Christ answered them, many good works have I showed you from my Father; for which of those works do ye stone me. The Jews answered him saying, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God." In the reply which Christ made, he is so far from accusing them of making a false inference from his expressions, that, certainly in their view, and undoubtedly in reality, he vindicates the claim which they supposed him to make, of an equality with God. "Therefore they sought again to take him: but he escaped out of their hand." If this was the understanding, which Christ knew, both his friends and his enemies had, of his calling himself *the Son of God*; why did not he correct the error, if it were one, of supposing that he meant, by styling himself God's Son, to claim any thing above what may be found in a mere creature? Will it be said, that as he was supernaturally begotten by the power of the Highest coming on his mother, he was really God as well as man; and, as the Son of God, partook of the essence of divinity; and thence be urged, that his calling himself *the Son of God* will not imply that he was a Son antecedently to his being born into the world? It is to be [illegible] that this admits Christ to be a [illegible] in his divine, as well as human nature.

To suppose that the Lord Jesus never claimed to be the Son of God in any other respect than *as man*, will imply, that he was unjustly charged with blasphemy,—yea, that he died under the imputation of being a blasphemer, when, [illegible] speaking, he could have re[illegible] the whole ground on which the [illegible] was made. The whole pretext, [illegible] the Jews had for charging him [illegible] blasphemy, was, that by styling himself the Son *of God*, he in fact, made himself [illegible]. Had he meant by so of[illegible] of this title, to claim [illegible] may belong to [illegible] we have satis[illegible] things, being

considered, it must be utter[illegible] table, that he did not do [illegible] surprisingly so, that he [illegible] himself to be put to death [illegible] mean crime of blasphemy [illegible] therefore, be manifest, that [illegible] himself *the Son of God*, [illegible] claim an equality with God [illegible] how unaccountable is it, [illegible] consisted wholly in his hum[illegible] he should think of asserti[illegible] equality with God, by apply[illegible] self the title of *his Son!*

But we proceed to atten[illegible] other passages of Scripture [illegible] the subject before us. "Chr[illegible] Jews, John v. 21, 22. "As [illegible] raiseth up the dead, and [illegible] them; even so the Son [illegible] whom he will. For the Fa[illegible] no man, but hath committ[illegible] ment unto the Son. Th[illegible] should honor the Son, even [illegible] or the Father." Every [illegible] that Christ here claims pow[illegible] rogatives, which are pecul[illegible] and that worship, and hono[illegible] due only to the one living [illegible] And yet all these claims [illegible] his being the Son of God. [illegible] lieved, that the Lord Jesus [illegible] all this honor *as a man*, e[illegible] miraculously brought into [illegible] Yet, on the impleaded hypo[illegible] styled the Son of God in [illegible] acter than that of a man. [illegible] ceeds in his discourse with "verily, verily, I say unto y[illegible] is coming, and now is, wh[illegible] shall hear the voice of the S[illegible] and they that hear shall live. Father hath life in himself, given to the Son to have lif[illegible] And hath given him autho[illegible] cute judgment, also, becau[illegible] Son of man." It may here [illegible] that they, who urge that C[illegible] Son of God *only as man*, [illegible] dependance and subjection [illegible] ble with divinity, are ascribe[illegible] *Son*. The *Son* can do noth[illegible] self—Of that day and hour [illegible] man, no not *the Son*. *This* [illegible] norant of future events." [illegible] the expressions of an ingenio[illegible] the subject; and are unqual[illegible]

that Sonship is predicable of Christ *only as man.* Now, then, it may be asked, whether it be, in any measure, supposable, that Christ should ascribe a power, to raise from death to life, to one, whom is ascribed *a dependance and subjection incompatible with Divinity—to one, who was ignorant of future events—and who could do nothing of himself?* Yet the hypothesis, that Jesus Christ is *the Son of God merely as man* cannot be supported without admitting this extraordinary supposition. Still further, on this hypothesis, it must be admitted, that "to a dependant, ignorant subject," all judgment is committed—that *this Son,* to whom *such dependence, ignorance and subjection* are attributed, we are to honor with *divine honors.* Not only so; but it is the voice of *such a Son,* that the dead shall hear, and come forth, some to the resurrection of life, and some to the resurrection of damnation.

It may be pertinent to the present argument to observe that Christ directs the ordinance of baptism to be administered in the name of *the Son,* as well as that of *the Father,* and the Holy Ghost. Jesus thus directs his apostles, Matt. xxviii. 19. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Here, we observe, the same divine honor and worship are paid to *the Son,* as to tho Father, and to the Holy Ghost. Nor will it avail on the other side, to say, this is because the Son is *truly God* as well as man; For, *as a Son,* it is denied, that any thing of *Divinity* belongs to him. When we see, that such prerogatives and powers—such honor and worship, as are spoken of, in the preceding passages, are ascribed to *the Son of God,* how can we otherwise than believe, that Jesus Christ, *in his divine nature,* is the Son of God.

But, it is said, on the other side of the question, that a difficulty, which seems unsurmountable, remains yet to be removed. Christ himself says, Mark xiii. 32. "But of that day, & that hour, knoweth no man, no, not the angels which are in heaven, neither *the Son,* but the Father." Can it be supposed, that his *disciples believed him,* whom they thought to be truly God, as well as man, to be ignorant of any thing whatever? On a certain occasion they say to him, "Lo, now speakest thou plainly, and speakest no proverb. Now we are sure, that thou knowest *all things,* and needest not that any man should ask thee." John xvi, 29, 30. And can any one, who believes Christ to be really God, as well as man, admit, at the same time, that he could be really ignorant of the day of judgment? Nor need we resort to the unsupported opinion, that he spake *merely as man.* Who could ever imagine, that *merely as man,* he could know, either the day, or the hour, of the last judgment. But that Jesus, who delivered these words—who is judge of quick and dead—who has the direction and management of all the affairs of that great and awful day—should yet be really ignorant of any thing, which related to it, cannot be admitted. But it is to be remembered, that Christ *in his whole mediatorial character* is subject to the Father. The Father sent him—and, in the whole business, on which he came into the world, he acted in subordination to Him, who is only God. The Lord as supreme God appoints the day and hour of the last judgment. This was no part of the business of the Mediator. It was what did not belong to him—being no part of his mediatorial work. Therefore, when, after his resurrection, his disciples said to him, "Wilt thou at this time restore again the kingdom to Israel?" He replied, "it is not for you to know the times or the seasons, which *the Father hath put in his own power.* Acts, i. 6, 7. Christ spake concerning that day and hour, as we often speak respecting things, which do not at all concern or belong to us. We know nothing at all about them." Unless a more satisfactory answer be given to the argument in favor of the *Divinity* of the *Son* of God; we shall still suppose, that such modes of expression as are often found in the gospel "God *sent* his Son into the world—*gave* his only begotten Son," and the like, strongly favor the opinion, that God had a Son before Jesus was born. The God of Israel himself uses language very similar to the manner

which Jesus did, when he said, that *the Son* knew neither the day, nor the hour, &c. Thus he says concerning that people, Hosea viii. 4. "They have set up kings, but not by me; they have made princes, and *I knew it not*."

It ought further to be remarked, that, whenever Christ spake of God as his Father—of his coming forth from the Father—being sent by the Father—doing the works of his Father, &c. he speaks of himself in the character of the *Son of God*. Thus, in his discourse with the Jews, John 8th, He told them, that, if any kept his sayings, he should never see death. On this they charged him with having a devil, and said, "Art thou greater than our Father Abraham, which is dead? and the prophets are dead; whom makest thou thyself?" On which Jesus said, "Your father Abraham rejoiced to see my day: he saw it, and was glad." The Jews, then said, "thou art not yet fifty years old, and hast thou seen Abraham? Jesus replied, "Verily, verily, I say unto you, before Abraham was, I AM." The same glorious I AM, who spake to Moses in the Mount, and gave him directions to bring the people of Israel out of Egypt. A striking evidence, both of the real Divinity of Christ, and that, *in his divine nature*, he is the Son of God.

Few passages of scripture, however, if any, are more full to the purpose, or more pertinent to the present argument, than the words of the apostle. in the first chapter of his epistle to the Hebrews. He begins thus, "God, who at sundry times, and in diverse manners, spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged [illegible] -im, sat down on the right hand of [illegible] -y on high." He then goes on [illegible] the grandeur and glory of [illegible] -d Son, by whom he [illegible] -ws, spoken to us; [illegible] -ng exalted far a- bove the angels—they being to adore and worship him. He proceeds to mention the and terms, in which God addr Son. "Thou, Lord, in the b hast laid the foundation of the e the heavens are the works hands: They shall perish, but mainest, and they all shall w doth a garment; and as a vest thou fold them up, and they changed; but thou art the sa thy years shall not fail."

This whole address, it is to be bered, is from the Father to the that God says, is said to *the Son* dignity, the prerogatives, and th tions here spoken of, are, by Go bed to *the Son*. Here, then, it inquired, whether it can be sup that these divine prerogatives a fections should be, by God him cribed to one, to whom is attribu dependence and subjection, in ible with divinity—to one, who nothing of himself; and who wa ant of future events?" For, bein other sense, it is insisted, *a Son*, man, such *dependence, subjecti ignorance* necessarily belong t How absurd to suppose, that God attribute such *divine* powers to man, as he here ascribes to *th* Is such an one, as the advocates impleaded sentiment suppose J be *as a Son*, the brightness of th ther's glory, and the express im his person? Was it by a *depende norant creature*, that God ma worlds; or, by the word of whos er he upholds all things? How t to avoid the absurdity of attribut vine perfections to a creature, we admit that Jesus, to whom the fections are ascribed, *is the Son* [illegible] *in his divine*, as well as *human* n

But it is objected, that this S whom God hath spoken to us, in ' last days, was the medium, or ag which God made this revelation must be distinct from God, who it." Yet, it is fully admitted, th Son is truly God, as well as man; sequently, he can be no "otherwi tinct from God, than one person, adorable Trinity, is distinct from

er. But it is asked, "If this Son, by whom God spake, in these last days, were a Son in his *divine nature*, why is it said, that God hath *appointed* him heir of all things—He must, of necessity have been heir by nature and inherent right—not receiving this honor from any superior?" To this it may be replied, that, in the subordinate character, in which he condescended to act,—the character of Mediator and Redeemer, he was far from being necessarily the heir of all things. He now heirs all things *as a reward for the work he accomplished in his mediatorial character*. This is the light in which the apostle represents the matter, Philip. ii. 6—10. Here he tells us, that he, who was in the form of God, and thought it no robbery to be equal with God, humbled himself, and became obedient unto death: "*Wherefore* God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow—and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

When it is urged, that the *Divinity* of Christ is as truly exhibited under the title *son of man*, as it is by the title *Son of God*, (as this has been urged,) why may it not *thence* be inferred, that he was the heir of all things *by nature and inherent right*, with as much justice, as it can be inferred from his *divine Sonship*, on supposition he is indeed the Son of God in his divine as well as human nature? But it is represented, on the other side of the question, as being unnatural, if not absurd, to suppose, that Divinity in one person, was the brightness of the glory of Divinity in another person. Consequently, that Son, by whom God spake, and who was the brightness of his glory, could be no other than *the man Jesus*. On this it may be observed that, if the term *Son*, when applied in scripture to the Lord Jesus, always implies *Divinity* as well as *humanity*, which is conceded by those, who admit him to be the Son of God no otherwise than as man, will it not thence as clearly follow, that Divinity in one divine person, was the brightness of the glory of Divinity *in another* divine person, *as though he be admitted* to be the Son of God in his divine nature? To consider the brightness of divine glory as manifesting itself *only in the human nature* of Christ, very naturally shuts out from the mind the idea of Trinity in the Godhead. To acknowledge Jesus to be God as well as man, and thus admit the brightness of Divinity to appear in him, will still, give no idea at all of any other person in the Godhead, than that, which inhabits the human nature of Christ. So that, in the passage under consideration, we not only, on that construction run into the absurdity of supposing divine honors to be attributed to a *creature*, but exclude the idea of there being more than *one person* in that God, who, in these last days, has spoken to us by his Son.

It is submitted, whether the sentiment that Jesus is the Son of God *only in his human nature*, do not tend greatly to obscure the evidence of a Trinity in the Godhead. If he be a Son only in his *humanity*, in all the great works which are attributed to *the Son*, he is but a mere instrument—the power is all of God. There is not a Father, *Son* and Holy Ghost in the *Godhead*:—And if not, where is the evidence of a Trinity? It is admitted and believed, by the advocates of the opinion, that Christ *only as man* is the Son of God, that *divine nature* was united with the *human* in the person of Jesus. But, as *this divine nature* was not the Son, the evidence fails of their being *a Son* in the self existent God. Though divine nature be so united to *the Son* as to constitute one person, the evidence seems to fail, of there being *any other* divine nature or person, than that, which is thus united to the man Jesus. Thus, it is apprehended, that the sentiment, that Jesus *is* the Son of God *only as a man*, is, both of dangerous tendency, and without divine authority for its support.

How, and in what way, Jesus became the Son of God in his divine nature, we may be unable to comprehend. No idea of his being so derived from the Father as to imply, either inferiority, or beginning of existence, is to be admitted. That he should be a Son, is, however, no more incomprehensible, than

[illegible]

The prevalent diversity of opinion it is urged, may be the means of exciting, or stimulating particularly the ministers of the gospel, to a more close and careful attention to the subject. For if Jesus Christ be indeed the son of God only in his human nature, divines, in all ages have been in an error, in supposing that God exists in a Trinity, consisting of Father, Son and Holy Ghost.

SENEX.

The necessity of seeking those things first, which are of the first importance.

A great part of the evil which prevails in the world, consists in an entire neglect of what God commands, or in doing what he hath expressly forbidden, but not the whole of it. There may be an attachment to many things, which in themselves are right, and yet the whole may be rendered worse than void by the want of order, or a regard to them according to their importance. Our Lord did not censure the Pharisees for attending to the lesser matters of the law, but for attending to them *to the neglect of the greater.* If we pursue things as primary, which ought to occupy only a secondary or subordinate place in the system, we subvert the whole, and employ ourselves in doing what is worse than nothing.

I think I see the operation of this principle among us, and that to a wide extent. I see it amongst the unconverted, amongst the converted, and amongst different parties or denominations of christians.

1. It is by this that great numbers who lay their account with obtaining the kingdom of heaven will be found to have deceived themselves.—It may be [illegible] say of them, that they do [illegible] kingdom of God; but they [illegible] first or primary object.

The wisdom [illegible]
kingdom of God only
[illegible]
wish to attend to the
[illegible] they can
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that whatever we have
we can find time for
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way: and every thing
[illegible] give way to
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whole: for God and
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impossible to be con
secondary place. It is
be another than he
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2. It is owing to
causes, that many ch
year to year in doubt
their interest in Christ
sings. It is very desira
and satisfactory views
To live in suspense on
importance, must, if we
insensibility, be misera
that so much of this
us: when, if we look in
ment, we shall scarcely
of it among the primiti
Shall we cast off all su
unbelievers? Some h
leging that it is impossi
to be a believer without
of it. Surely this is too
grace of God within
its degree, must needs
to us, why are we direc
commandments as the m
*that we know him?**
christians, however, had
fear; and the reason of
more of that *perfect lov*
the gospel, and to the su
we have, which tended
If we make our person
first object of our purs
attend the means of g

* 1 John, ii. 3. † 1 John

did,) God will make it the *last* of his: for it is a general principle in the divine administration, "He that honoureth me, I will honour; but he that despiseth me shall be lightly esteemed. If we seek the honour of God, we shall find our own peace and comfort in it; but if we make light of him, he will make light of us, and leave us to pass our days in darkness and suspense.

3. It is owing, if I mistake not, to the same cause that various denominations of christians, who at some periods have been greatly blessed of God, have declined as to their spiritual prosperity. Several of our religious denominations have arisen from a conscientious desire to restore christianity to its primitive purity. From this motive acted, I believe, the greater part of the reformers, the puritans, the non conformists, and the baptists. I do not know that any one of these denominations were censurable for the separations which they made from other professing christians. It may be alleged, that they have torn the church of Christ into parties, and so occasioned much evil: yet some of them did not separate from the church of Christ, but from a wordly community calling itself by that name; and those who did, pretended not to be the only people of God in the world, but considered themselves merely as *withdrawing from brethren who walked disorderly*. It is a melancholy fact, however, that no sooner have a people formed themselves into a new denomination, than they are in the utmost danger of concentrating almost all their strength, influence, zeal, prayers, and endeavours for its support; not as a part of Christ's visible kingdom, wishing all good to other parts, in so far as they follow Christ, but as though it were the whole of it and as though all true religion were circumscribed within its hallowed pale. This is the essence of a sectarian spirit, and the bane of christianity.

I am a dissenter and a baptist. If I confine my remarks to the faults of these denominations, it is not because I consider them as greater sinners in this may than all others, but because I wish more especially to correct the evils of *my own connexions*.

If we wish to promote the dissenting interest, it must not be by expending our principal zeal in endeavoring to make men dissenters, but in making dissenters, and others christians. The principles of dissent, however just and important, are not to be compared with the glorious gospel of the blessed God; and if inculcated at the expense of it, it is no better than tithing mint and cummin to the omitting of the weightier matters of the law. Such endeavors will be blasted, and made to defeat their own end. Those dissenters among whom the doctrines of the puritans and non conformists have fallen into disrepute, are generally distinguished by this species of zeal; and it is principally from such quarters that complaints are heard of "the decline of the dissenting interest." Where they are believed and taught, and their progress, whether among dissenters or others, viewed with satisfaction, we hear of no such complaints. It is a curious fact, that while a certain description of dissenters are inquiring into the cause of the decline of the dissenting interests, a certain description of the established elergy are inquiring into the causes of its increase!

If we wish to see the baptist denomination prosper, we must not expend our zeal so much in endeavoring to make men baptists, as in laboring to make baptists and others christians. If we lay out ourselves in the common cause of christianity, the Lord will bless and increase us. By rejoicing in the prosperity of every other denomination in so far as they accord with the mind of Christ, we shall promote the best interests of our own. But if we be more concerned to make proselytes to a party than converts to Christ, we shall defeat our own end; and however just our sentiments may be with respect to the subjects and mode of baptism, we shall be found symbolizing with the pharisees, who were employed in tithing mint and cummin, to the neglect of judgment, mercy, and the love of God.

Fuller's Essays.

Mission to the south-western parts of the United States—(Continued from p. 73.)

"The Illinois Territory when the last census was taken, contained 12,000 in-

Americans, the remainder French Catholics. The American families are many of them genteel and well informed;—but very few of them religious. Yet they appear to be thoroughly convinced by their own experience, of the indispensable necessity of religion to the welfare of society. When we told them that a missionary had been appointed to that station by the Connecticut Missionary Society, they received the information with joy. And they are anxiously expecting his arrival. The most respectable people in town assured us, that a young man of talents, piety and *liberality* of mind, would receive an abundant support 2 or 1400 dollars a year might be relied on by such a man; if he would teach a school and preach but a part of his time. The remainder might be devoted to the neighboring settlements. When we consider the present situation of St. Louis, and the high probability that it will become a flourishing commercial town; we cannot but earnestly desire, that the person already appointed, or some other suitable one, may speedily be sent to occupy this important post. Situated just below the confluence of the Illinois, the Mississippi and the Missouri; no place in the Western country New-Orleans excepted, has greater natural advantages. No place, therefore, has higher importance, considered as a missionary station. Next to St. Louis in point of importance, is St. Genevieve. It lies one mile from the Mississippi, including New Bourbon about two miles distant; it has a population of 1500. There are about 25 American families; the remainder French. A missionary visiting this place occasionally would be well received and would obtain a considerable part of his support. While a person acting in the double capacity of preacher and instructor of the Academy in that place, would receive a salary of $1000 per annum. Respecting the religious state of the other towns and villages in the Territory, we have no definite information. It should speedily be inquired into by a missionary on the ground. There are also many American settlements throughout the country, that *require to be* sought out, and to have congregations organized, where they are capable of it. Among which are the following: The settlements in the neighborhood of the lead mines are very considerable. At Mine a Burton (forty miles west from St. Genevieve) there is a village of 20 families. When the people of that place heard that we were in the Territory, so anxious were they to obtain a Presbyterian preacher that they circulated a paper, and immediately procured subscriptions to the amount of $200 for a missionary who would visit that place occasionally.—Mr. Austin, originally from New-England, sent us a pressing invitation to come and preach there. But that was impracticable, and their hopes were for the present disappointed. These settlements are certainly interesting in a missionary point of view. The annual produce of the mines, two years since, was 1,525,000*lbs*. of lead. The number of persons employed in digging, smelting &c. is at present very great, and will doubtless increase with rapidity. On the Saline five miles from St. Genevieve is an American settlement of about 50 families; some are Presbyterians. At the Bois Brule bottom on the Mississippi 5 miles below St. Genevieve, are about 30 American families. There is also a settlement on the Platen, and a large one of 150 or 200 families on the St. Francis. Towards the North West from St. Louis very considerable settlements are scattered up the Mississippi, the Missouri, and their tributary streams for near 200 miles. When we were in the Territory we could not learn that any Presbyterian minister had ever before preached there; yet most of its settlements are frequently visited by Baptist and Methodist preachers.—There was even a man of the New-England sect of *Christ*-ians* preaching and distributing books in this and the adjacent Territory.

"In addition to the above detailed account of these Territories, we have a few general remarks to offer, applicable to them all. The character of the settlers is such as to render it peculiarly important that missionaries should early be sent among them. Indeed, they

* The sect of Elias Smith.

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... extensively ...
... nary labors, ...
... the origin ...
... country ...
... Many ...

would be so by Societies in the Atlantic States. In this way their usefulness would be extended far beyond the sphere of their personal exertions. We are confident, that our present mission is rendered far more useful than it would otherwise be, by the Bibles and Tracts with which we are furnished.—Our Bibles are of course beneficial. Our Tracts (chiefly of the collection published by the New-England Tract Society,) have been received and read with eagerness. They have been handed from house to house; and have been approved, so far as we can learn, by all denominations. Such publications are so scarce in this country, that attention is secured to them by that powerful principle—the love of novelty. Sectarian jealousies and even political prejudices against New-England have promoted the circulation and perusal of our Tracts. *Can any good thing come out of Nazareth? Come and see.*

"Perhaps, dear, Sir, we have already stepped beyond our proper limits. Our appropriate business is, to collect information, and state facts; not to draw conclusions, nor attempt to direct our fathers in the ministry, and missionary bodies, with respect to their duty. But we must ask your indulgence a little farther. From the view we have now given of the three Territories, it is apparent, that at least one missionary to each of them is indispensably requisite. If one or two more could by any means be obtained, there would be some peculiar advantages in the following distribution of them. The settlements in Indiana lie principally on the Eastern and on the Western sides of the Territory. A wilderness of about 100 miles intervenes. The same is the case in Illenois. The Eastern settlements in Indiana are sufficiently extensive to require the whole time of a missionary. While the Western settlements of this Territory and the Eastern of Illinois, that is the country on both sides of the Wabash, might for the present be supplied by the same preacher. The other portions of Illinois on the bank of the Mississippi, seem to demand a distinct laborer. And the Missouri Territory should *have one, if not two more.* Considering the importance of St Louis, it seems highly desirable, that one faithful man should be posted there, to labor in that place and its immediate vicinity; while another might be advantageously employed at St. Genevieve, the Mines, and other settlements in the Territory. It seems desirable that missionaries in this country should pay particular atttention to the towns and villages. They are much more destitute of religious privileges than the back settlements. The illiterate Baptist and Methodist preachers of this country find but little encouragement to visit them. The inhabitants of the towns having been long freed from the restraints of religion, have become much more vitiated in their morals, than those of the country. The character of Shawaneetown we have mentioned, not as in this respect singular, but as a specimen of almost all of them. Yet in these places there are many friends of good order and religion, who would hold up the hands of a respectable and pious minister. In these places we behold the germs of future cities. The village, that now contains nothing but wretched cabins, will soon become the dwelling place of thousands: and those thousands may all be favorably affected by the early establishment of religious institutions there. And now, dear Sir, we commend into the hands of your Society their brethren in the West. We have done what we could for them. We have endeavored to represent their wretched condition. We have conveyed to your ears their earnest cries for aid. And surely, if there be any bowels and mercies, their cries will not be heard in vain. It is not the voice of strangers and foreigners. They are members of the same civil community with us. Many of them are fellow citizens with the saints and of the household of God. Some once enjoyed with delight the Sabbaths, and sermons, and sacraments of New-England. And their hearts still retain the relish. Their eyes are constantly looking towards the East. Their prayers ascend daily, that God would incline the hearts of their brethren to remember them, and send them one to break to them the bread of life. But the an-

a little perplexed on ... boxes of French Testame... to that place but no ... duced Mr. ... to New Orleans ... ey had ... month in ... deavoring ... the Bible Society ... information ... state of that country ... affords a very interesting ... sionary labor ... bout 45,000 ... rian clergyman ... is perhaps as important ... missionary as any ... southern country ... lately erected a ... byterian church ... the Trustees. I ... service. But ... the Trustees ... resources. There ...

... will be resumed as soon as we ... ments were on ... than the French ... receive them ... and find a little leisure for ... At present I must beg ...

nselves beforé the gentleman's door, › had the immediate agency of the ribution This gentleman was Al- l Hennen, Esq. of New-Orleans: › deserves the thanks of Bible Socie- , and of the French, for his faithful ntion to this interesting business. had more applications than he could sibly attend to; and he was obliged send away many from day to day atisfied. But they returned again, were literally "clamorous for the le." In one week, more than a thou- d copies were distributed. In three our weeks more than two thousand been given out in the city, and suit- persons had been inquired out to erintend the distribution of those des- d for the different settlements in country. Often in the progress of mission, have we had occasion to laim, Surely the hearts of men are the Lord's hands. The principal st in New-Orleans, Father Antonio, idedly favors the circulation of the tament. The administrator of the hopric, Du Bourg, although he ap- ved of the plan, and of the version posed to be circulated, when broth- Mills and Schermerhorn formerly sulted him on the subject, now re- s to countenance the distribution; he ground that this is a Protestant ion, and that he was not formerly uainted with it. Yet he says he s not *oppose* the measure, and would er that this version should be circu- d rather than none. The moral and gious state of New-Orleans remains emely deplorable. Profaneness, bath-breaking, and vice of every ription, prevail to a fearful extent.

When our business in that city was hed, Mr. Mills and myself began to k of returning to our native land. as the passage by sea was then , we thought we should prefer that, tedious journey through the wilder- to Georgia. But no opportunity ented immediately of going either harleston or Savannah. We were illing to relinquish the idea of visit- those places; and therefore waited le to obtain a passage. Mr. Mills t to the *Attucapas country*, for a *lays, where there were Testaments* to be distributed. While he was gone, a vessel sailed for Charleston. I embraced the opportunity, as there would probably be no other; and am now, after a long and somewhat dangerous passage, within a few miles of that port.

The Strait Gate, and the Broad Way.

"——On this little life depend
Blessings, and woes, which cannot end,
For Faith and Penitence below,
Immortal life and rapture glow;
For harden'd guilt, eternal ire,
And waves, that surge unfathom'd fire."

"Then rise from death's benumbing sleep!
See, spread beneath the yawning deep!
Oh rise! and let salvation call
Your time, your thoughs, & talents all."

"Two only paths before you spread;
And long the way your feet must tread.
This strait, and rough, and narrow, lies
The course direct to yonder skies.
And now o'er hills, on hills, you climb,
Deserted paths, and cliffs sublime;
And now thro' solitudes you go,
Thro' vales of care, and streams of woe.
Tho' oft you wander sad, forlorn,
The mark of spite, the butt of scorn;
Yet your's the sweets, that cannot cloy,
The Saviour's peace, the Seraph's joy;
While nurture Heaven itself supplies,
And fruits depend, and springs arise;
And Health and Temperance, sisters gay,
Despise the lessening length of way;
And sweet, tho' rare, companions smile,
Deceive the road, and lose the toil;
And Hope still points the approaching goal,
As magnets tremble to the pole."

"As now at hand the realm appears,
Where pains retire, and cares, and tears,
Then smooths the rough, the rude refines,
The desert blooms, the steep declines;
Then bright, and brighter, spreads the plain,
Where Love begins her vernal reign.
And sweet as music of the skies,
When hymns of bless'd Redemption rise,
Your Father's welcome hails you home;
The Lamb, the Spirit bid you come;

THE

]TICA CHRISTIAN MAGAZINE.

L. III. DECEMBER, 1815. No. 6.

To the Editor of the Panoplist.

am extremely happy to learn, from ninutes of the General Assembly of Presbyterian Church, and of the eral Associations of Connecticut Massachusetts, that it was resolved, e late sessions of these venerable es, to unite in petitioning Congress, it a stop to the carrying and opening of the mail, upon the Sabbath. The of circulating copies of the general ion for signature, among all denominations of Christians throughout the U. es, is, I think, very judicious. It is lated to embody and ascertain the igth of the good people of this country and to bring their views and wishes, gard to the importance of the Christian Sabbath, fairly before the national lature. Anxious to forward this noble patriotic design, by every proper ns in my power, I have been induced part a little from the regular order of liscussion on which I have entered, to send you a few strictures, which I intended to make in another place, the existing regulations of the Post e department. If you think an early tion of them will be likely to pro-, in any degree, the great and good t in view, they are at your service.

Z. X. Y.

ON THE SABBATH. NO. IV.

arrying the Mail upon the Sabbath.

can be made to appear, that the re- transportation and opening of the upon the Lord's day, interferes, unlably and extensively, with the apriate duties of holy time; and that practice cannot be justified by the of necessity; it will, I trust, be ad- ed, (nay more than *admitted*,) by ho have any regard for the Sabbath, that it is a practice, which ought to be discontinued. Does the practice, then interfere with the religious duties of the sacred rest? This is the first point to be considered; and surely, there can be no room for doubt, where conclusive facts present themselves,

> "Thick as the leaves, that strow the brooks,
> In Vallombrosa?"

It will be seen, at a glance, that in a country so extensive as ours, and one which is every where intersected by post-roads, it requires a very great number of drivers and carryers to transport the mails. All these persons have souls to be saved or lost. The law of God binds them, equally with others, to keep the Sabbath holy. It is their indispensable duty to make it a day of rest from worldly employments, and to spend it in the "public and private exercises of God's worship." But the existing regulations of the General Post-Office render such an observance of the Sabbath, by them, impracticable. They are required to be on the road, when they should be in the house of God, in their families, or their closets.

Thus freed from the restraints, and deprived of the blessings of the Lord's day, they gradually lose whatever reverence they previously had for its sacred hours, and divine requirements. The consequences are such as might be expected. The Sabbath being soon forgotton by them, other divine institutions are of course disregarded, and they are placed at a remove, almost hopeless, from the kingdom of heaven. How many persons are employed every Sabbath, as mail-carriers, in this extensive country, I know not. The number must certainly be great. Probably from ten to fifteen hundred. And ought not their services to be dispensed with

conveyed with convenience on horseback. The consequence is, that all the stage-houses are subjected to more or less disturbance every Sabbath. Somebody must be in waiting. Horses must be changed. Passengers must be accommodated. The whole company of Sabbath breakers must breakfast at one inn, and dine at another. Have innkeepers no souls? Have they no religious duties to perform? Is it not exceedingly to be lamented, that they should be subjected to all these interruptions on the Sabbath, in consequence of the transportation of the mails on that day?*

Let another thing be considered. The mail stage canot travel, without making a great deal of disturbance. It is no uncommon thing, where they pass near houses of public worship, for the voice of the speaker to be wholly confused by their rattling, while the eyes of half the congregation are turned to the doors and windows. Thousands and thousands of families, are much disturbed by the same means.

Further, the multiplied profanations of the Sabbath, which are occasioned by this practice, ought not to be left out of the general estimate. A stranger, who happens to spend the Lord's day in one of our large commercial towns, has his attention arrested by crowds of people passing by his lodgings. His first thought is, that they must be going to public worship; but he soon recollects, that it is not the proper hour and perceives that they are pressing not into the church, but the coffee house and the post-office. He enquires the cause of all this eager bustle, and is told, that the mail is expected, or that it has just arrived. But are the people of your city in the habit of thronging the post-office on the Sabbath? O yes, nothing is more common. Hundreds go thither directly from the churches. Whenever the mail arrives, people must and will go, to inquire for letters and to hear the news. The stranger, if he is a man of piety, answers with a sigh, *These things ought not so to be.*

We need not inquire as to the rest, it being perfectly obvious what must follow. If news papers and letters are taken out, they will be read; and, in nine instances out of ten, their contents will more or less engross the thoughts for the rest of the day. Nor is this all: many of the letters demand, or are thought to demand immediate answers. Writing these answers occupies much of that time, which God claims as his peculiar property. By the fluctuations of our own and of foreign markets, new fields of speculation are opened, on which hundreds are eager to enter. Nor must the Sabbath be permitted to prevent, or to interfere with, the requisite calculations. All these evils, and many more, are directly occasioned every Sabbath, in a single town, by the arrival and opening of the mail.

Now let the reader stop a moment, and consider how many large commercial towns there are in the United States, besides a vast number of smaller ones, where the mails are opened on the Lord's Day; and of course how many thousands of people, of all ranks, are induced to profane the day, in the manner just mentioned. Let him consider likewise, that where the mail is merely carried through a place, without being opened, many are in the habit of collecting at the stage-house, to glean whatever news they can, from the driver and passengers. Then let him say, whether a practice, which is productive of so much evil, ought not to be discontinued.

There is one other point of view, in which this subject deserves to be seriously contemplated. Merely seeing the mail-stages pass every Sabbath, tends exceedingly to make the young think lightly of that sacred institution: to embolden transgressors, and to increase the difficulty of executing the laws. It is extremely natural for children to suppose, that what is sanctioned by high authority must be right. They soon learn that the mail is carried by such authority. Their first deduction is, that there can be no harm in the practice. Th

* Passengers in the stage, on many routs in the United States are compelled either to travel on the Sabbath, or to stop on the road three or four days. Such a delay cannot usually be suffered without extreme inconvenience. But if no stages travelled on the Sabbath, every passenger *in the stage could so arrange his journey, as to suffer no inconvenience.*

[illegible]

[illegible] of [illegible]

In view of all these evils, I ask confidently whether any thing short of imperious necessity, and that necessity well supported, can justify the practice under consideration? To the question of necessity then, let me now call the reader's attention.

Does the public interest require the transportation and opening of the mail on the Sabbath, either in time of peace or war?

1. Is it necessary in time of peace? For what purpose? To facilitate the ordinary operations of government? Surely the public interest could not often suffer by the short delay which the law of the Sabbath requires; and when there is danger of public injury, how easily might it be [illegible]

[illegible] expense. The [illegible] by the [illegible] on the [illegible] does [illegible] in time of peace.

2. Does it in [illegible] something more [illegible] in the affirmati[ve] [illegible] when a [illegible] threatened with [illegible] military opera[tions] [illegible] many different poi[nts] [illegible] especially [illegible] these require [illegible] as well as the offic[ers] [illegible] commanding officers, [illegible] : and the [illegible] necessary communi[cation] [illegible] of the [illegible] is unavoidable.

Now, I readily [illegible] war it may be nece[ssary] [illegible] on the Lo[rd's day] [illegible] permit me to ask, [illegible] without keeping al[l] [illegible] going? How [illegible] be kept in readines[s] [illegible] ernment: and wh[illegible] similar arrangemen[t] [illegible] each of the militar[y] [illegible] rangements would [illegible] the necessity of tra[illegible] in the manner comp[illegible] produce a very co[illegible] expense. Nearly a[illegible] it now costs to carr[y] [illegible] saved in the first ins[tance] [illegible] establishment [illegible]

-st private interest. And here, un-doubtedly, we are to look for the mighty necessity, so earnestly pleaded. It is to accommodate the merchants, and other men of business, who have agents and correspondents in different parts of the country, that the mails must be kept constantly in motion. But what claim have they to this indulgence? What claim, I should rather have said, have they upon the public, which makes it necessary that a practice, most pernicious to the community, most destructive to themselves, should be continued. Is their business more important to them, than that of the farmer, or the mechanic, is to him? Must many hundreds of men, acting under the head of the post-office department, be deprived of the rest and all the blessings of holy time, to advance the imagined private interests of a part of the community? Must the Sabbath, the main pillar of our moral and religious institutions, be thus gradually undermined? Must the great interests of the nation be sacrificed, on of complaisance to the unreasonable wishes of a small part of its population? Surely the most craving speculator alive will not say this.

And what is gained after all, by writing and receiving letters on the Sabbath? Was any man a loser, in the long run, by keeping that sacred day holy? Let it be remembered, that obedience to the commandments of the Lord, has the promise of the life that now is, and of that which is to come. Men may seem to be gainers for a time by doing their own work on the Lord's day, but this *making haste to be rich* undoubtedly *will not leave them innocent*, and probably will tend to poverty.*

* We have often been surprised to observe on what slender arguments the defence of the most pernicious practice is occasionally rested. Duelling, gambling, the theatre, and especially war and its consequences, are often defended by their respective advocates, in a train of rea-[illegible] betrays a union of childish imbe-[illegible] profligacy In a similar [illegible] violations of the [illegible] palliated and even [illegible] ..nts of a private [illegible] heard used in fa-[illegible] the Sabbath, are [illegible] of merchants re-[illegible] early notice of the state of the markets, &c. 2. Cases of sickness, &c. &c. may occur, in which relatives and friends would be glad to receive early intelligence from each other.

As to the first argument, it would be worse than ridiculous to pretend, that merchants are, or ought to be, exempted from the general law of the Sabbath. But so far as merchants are to profit by the arrival of the mail on the Sabbath, so far are they acting as if exempted from a wise general law, which was given for the benefit of all mankind.

Besides, to assert that merchants derive even an apparent benefit from the opening of the mail on the Sabbath, is altogether an unwarranted assumption. Suppose all the merchants of Boston, for instance, to receive intelligence from their New-York correspondents on Monday morning instead of Sabbath morning. Is not the intelligence as new on Monday, as it would have been on the Sabbath? Let the Sabbath be perfectly removed from the days of business, as it was intended to be; let Monday morning succeed Saturday evening, as to all worldly purposes, just as Tuesday morning succeeds Monday evening, and no inconvenience will be perceived. But why need we argue? Facts, irresistible facts, prove, that the imperious necessity of conveying the mail on the Sabbath is perfectly imaginary. Till the year 1801, or 1802, if we are correctly informed, the mail was not conveyed, on the Sabbath, thro' any part of New-England; perhaps not through any part of the United States. Did the community then suffer? Further; within these few years past, during a great part of the time, there has been no southern mail at Boston, and consequently none at Salem, Newburyport, Portsmouth, &c. &c on Mondays. Was this arrangement deemed an intolerable grievance? Far from it. If any thing was said about news on Monday, the answer was We have no mail to day; and the complaint ended. Yet at this very time, when the commercial world and the political world kept on in their usual courses without a Monday's mail, it would have been strenuously contended, that absolute necessity required the arrival of the mail on the Sabbath. But why not change the mail-day from the Sabbath to Monday? Indeed, that is more than we can answer.

While upon this subject, it is proper to state, that, to our certain knowledge, some of the mail-carriers would be gladly released from carrying the mail on the Sabbath. The stage-proprietors, on a certain rout of 21[illegible] miles, were accustomed to carry the mail through the whole distance twice a week; viz. from Monday morning to Wednesday evening, and from Thursday morning to Saturday evening. The arrangement permitted drivers, post-maste-

The plea of necessity, then, for transporting and opening the mail on the Sabbath, cannot be supported on any ground. The practice ought therefore to be discontinued. Let every christian

[illegible]

... compelled to agree ... their contracts received; so ... travel every Sabbath 70 ... of the route, making 140 ... contrary to the wishes of the ... post masters and ... we have a right to presume of ... Let it be added, that pas... ... must proceed on ... Saturday evening ... their journey ... and ... at the stage

[illegible]

... the timid and ... that the application, ho... ... will be ineffectu... be believed. until the ... been fairly made, that t... of our nation will hostil... ...onable a request, especi... by the great body of the ... from one end of the U... the other. Even if Congr... to be hostile to the appli... sition which I am far f... would be very unbeco... who believe that all h... hand of the Lord, to des... Let us do our duty and c... the event with God. Le... labor, and in due season ... ...

[illegible]

ıder the curse of his law, but,
ɜ, for whom atonement had
e, to whom salvation had been
ıod, and by whom it had been
ly rejected. Hence, in the
l, which has been made for
'the world, and in the offer of
there is the same manifesta-
ıce to the non-elect, as to the
is granted however, that, in
some to salvation, in renewing
ts, and in raising them to the
of heaven, God does make
f grace, to the elect, of which
lect are not partakers. But,
other objections to the doc-
ɔh are often made to appear
ɔly plausible, and are some-
ɔd with so much effect as to
rers away from the simplicity
pel into the mazes of error, an
which may possibly be useful.
objected that if the doctrine of
e true, then God is a respecter
; whereas the scriptures ex
ıch us, that this is not his char-

ıjection rests, entirely, on the
at respect of persons consists
ıore for one than for another,
lar circumstances. But, if this
y respect of persons. it would
ficult to show, that God is in-
ɔspecter of persons, whether
ɔe of election be true, or false.
ɔnce to this doctrine, or to a-
vhich God does to effect the
ɔf sinners, in pursuance of his
' election, can be necessary,
ıat God actually does more
an for another. This is evi-
what is continually passing
view, in the common dispen-
divine providence. Though
e been some such men as
Newton, as Washington, and
ls, we know that multitudes
such in fact, nor capable of
h. Some, too, are rich,
Some are weak and
strong and
i with great
al known
such privi-
live in pros-
rs are "des-
titute, afflicted, tormented." These things, too, are all under divine direction. It is God, who thus maketh one to differ from another. But who will say, that, because God thus does more for one, than he does for another, he is a respecter of persons? Why, then, call it respect of persons, if one be chosen to salvation, and formed a vessel of mercy prepared unto glory, while another is left to follow the evil inclinations of his own heart, and to perish in his sins? It is only to do more for one, than for another.

The truth is, this is not that, in which respect of persons consists. To respect persons is to treat one with more honor, or favor, than another, on account of circumstances, which furnish no proper ground for such a distinction. If, for example, a rich man be treated with more respect, or favor, than a poor man merely on account of his wealth: if a neighbor, or relative, be preferred in judgment, to a stranger; or if, in any respect, on account of some prejudice, or prepossession, one person is treated better than he should be, to the injury of another, this is respect of persons. It is what the scriptures condemn, as odious and wicked. But, surely, nothing like this can be charged on God. If he bestow greater favors on one of his creatures, than on another, it is not on account of any partial, or unreasonable regard to him, who is most favored; nor is the favor granted to him, to the injury of another.

In relation to the subject under consideration, the case is this. Men are sinners, under condemnation. A Saviour is provided. Salvation is freely offered. But, when offered, it is universally rejected. This, from eternity, God foresaw. At the same time, he saw that it would be for his glory, and the greatest good, that some of these ungrateful creatures should be saved, "through sanctification of the Spirit, and belief of the truth;" and that others should be left to continue in their rejection of the offered grace. Accordingly, from a regard to his own glory, in the highest good of his kingdom, he elected some to salvation, and determined to leave others to their own choice. Those, who were the

[illegible]

2. By way of objection to the doctrine of election, it is often asked, [illegible] sinners do? [illegible]

In answering this objection, it may [illegible] What can sinners [illegible] be not true? Let [illegible] question be fairly answered, and the answer to the objection will be obvious. For, whatever sinners may do to obtain salvation in the one case, they may do in the other. The election, [illegible] no bar in the way [illegible] Supposing the doctrine to [illegible] the situation of mankind is [illegible] They are sinners, under condemnation. Christ, however, has atoned for their sins. Through him, salvation is offered. His gracious invitation, to them, is, Come unto me, and I will give you rest. But their hearts are still opposed to God, and to the way of salvation by Jesus Christ; and they will not come unto him, that they may have life. Now under these circumstances, what *can*, or, to speak more properly, what *will* the sinner do? There is, indeed, nothing in the way of his doing all that is required of him, in order to salvation, but the obstinate wickedness of his own heart. But this keeps him back and he *will* do nothing, with which salvation is connected. Hence, unless [illegible] pleased to interpose, and change [illegible] he will persist in his rejection [illegible] and perish in [illegible] in question [illegible] determined to [illegible] any one; and, if he [illegible] determined upon this, [illegible] mine; for he can [illegible] Hence, unless [illegible] the sinner

will ever be saved. It cann[illegible] therefore, which keeps s[illegible] doing what is necessary to [illegible] since, even if the doctr[illegible] true, the indisposition of their[illegible] to what is required, is an eff[illegible] drance. On the other hand[illegible] true, the situation [illegible] as above described: saving, [illegible] they all ungratefully refuse th[illegible] offered, the purpose of electi[illegible] lect. God says, I will have [illegible] whom I will have mercy. H[illegible] the beginning, chosen some t[illegible] he is pleased to grant his Spi[illegible] and sanctify their hearts: a[illegible] pent, believe the gospel, and [illegible] Thus, the purpose of electi[illegible] the coming of some to Ch[illegible] keeps no one back. It leav[illegible] elect sinner just where it foun[illegible] is in the same situation, th[illegible] and all others, would be in, [illegible] salvation to be provided, an[illegible] sinners, as it is, and that [illegible] were made.

3. It is sometimes object[illegible] the doctrine of election be tru[illegible] ners are not blameable for co[illegible] sin.

It has already been show[illegible] election of some to salvatio[illegible] affect the condition of those[illegible] not elected; and it certainl[illegible] alter the condition of the ele[illegible] make it more unfavorable. [illegible] can it possibly furnish either[illegible] the other with any excuse fo[illegible] the salvation of the gospel, a[illegible] ing in sin? Perhaps it will be [illegible] however, that, if God has ele[illegible] to salvation, then he has alre[illegible] mined that others shall not [illegible] Christ, and obtain salvation. [illegible] then, are they to blame? To [illegible] be answered, that God has [illegible] wise determined, that the no[illegible] ner shall not repent, believe, [illegible] ed, than as he has determine[illegible] him to his own chosen way. [illegible] appears to be, that such is the [illegible] of the sinner's heart; such [illegible] tion to God, and to the way o[illegible] by Christ, that he certainly [illegible] in his wickedness, and reject, [illegible] salvation offered, unless h[illegible]

changed. Such is the natural state of all men. But, in electing some to salvation, through sanctification of the Spirit, and belief of the truth, God determined to renew *their* hearts, and to bring them to repentance. As to others, who were not thus elected, he determined not to renew their hearts, by the agency of his Spirit, but to leave them to their own choice. He would open a door of salvation, warn them of their danger, invite them to flee for refuge to the hope set before them, and leave them to choose for themselves. But, in all this, can any thing be found to justify the sinner in continuing in wickedness? Because God will not interpose, by a special act of his grace, and give the sinner repentance unto salvation, can he be excusable for hardening himself in rebellion?

Suppose that God had been pleased to provide a Savior, and offer salvation to men, without determining to renew the heart of any one, and to bring him to repentance, by the special operations of his Spirit; could men, in that case, have found any cloak for their sin, any excuse for rejecting salvation, and continuing in unbelief, in the circumstance, that God had not determined to make them willing to accept the offered grace? It can hardly be pretended. But the situation of the non elect sinner is now precisely the same, that the situation of all men would have been, in the case supposed.

The truth is, the obligations of sinners to repent and turn to God, do not depend, at all, upon the question, whether the doctrine of election be true or false; and, whether they be elected, or not elected, they have no excuse for continuing in sin. Even if a Savior had not been provided, they must have been under obligation to repent, and turn unto the Lord. Since a Saviour is provided, and salvation offered, every one, to whom the gospel is addressed, must be under obligation, cordially and thankfully to embrace the offer; and, neither the decree of election, nor any thing else, excepting the criminal perverseness of his own heart, hinders any one from complying with the terms, on which salvation is *proposed.*

4. It is objected, that, if the doctrine of election be true, then God has made a great part of mankind on purpose for damnation; which is inconsistent with perfect benevolence.

But, what if the doctrine be not true? Will this relieve the difficulty? What if God, having made the provisions of the gospel, and offered salvation, had determined to do nothing more to effect the recovery of mankind, but that he would leave them all, either to accept, or reject the offer, as they pleased, without any special interposition of his Spirit, to bring any one to repentance? In that case, as has been shown already, all men would have been in the same situation, that the non-elect now are: and they would have done as the non elect now do. That is to say, they would have rejected the salvation offered, and the consequence must have been, that they would all have perished. And, had it been thus, who would have dared to reply against the Lord? God, surely, could be under no obligation to rebellious men, to make any of them willing to accept of salvation.

To answer the objection, more directly, however, it must be observed, that whether some are elected to salvation or not, it is not true, that God has made any of his creatures on purpose for damnation, *as his ultimate end.* He has, indeed, made men, and all other creatures, for his own glory; and this is to be secured in the way of producing the greatest possible sum of general felicity. Hence, he has made the non elect with a view to precisely the same ultimate end, that he made the elect. He has made both the one, and the other, for the display of his own infinite perfections, in producing the highest degree of happiness, on the whole, and so far the glory of his own name. Thus the matter is evidently represented, in the 9th chapter of the epistle to the Romans; where, to an objector, who says, "Why doth he yet find fault? For who hath resisted his will?" the Apostle replies, "Nay but, O man, who art thou, that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

[illegible]

[illegible] received through the atonement of Christ, is believed to be [illegible] and of dangerous tendency. In a former number of your Magazine, a variety of arguments were introduced to show that all the blessings, which are conferred upon believers, both temporal and spiritual, both in this world and the world to come, are received through Christ, are the *fruit of his atonement.*

But this does not appear to be a suf-

[illegible]

[illegible] of the body of Christ o[illegible] Heb. x. 10. "He saved us [illegible] *ing of regeneration* and [illegible] *Holy Ghost,* which was s[illegible] bundantly, *through Jesus Ch*[illegible] *iour.*" Tit. iii. 5, 6. "Now [illegible] peace *make you perfect in* [illegible] *work* to do his will, workin[illegible] which is well pleasing in hi[illegible] *Jesus Christ.*" Heb. xiii. [illegible] *all these things* we are *con*[illegible] *more than conquerors thro*[illegible] *loved us.*" Rom. viii. 37. [illegible] to God, which *giveth us the* [illegible] *our Lord Jesus Christ.*" C[illegible]

Are we said to be "*justif*[illegible] from all things, from whi[illegible]

thro' his blood? (Eph. i. 7.) We are also said to be "*created in Christ Jesus* unto good works;" (Eph. ii. 10.) to have our *faith and love in him*; (2 Tim. i. 13.) to *walk in him*; (Col. ii, 6.) to be *reconciled to God in Christ*; (2 Cor. v. 19.) to be *established in Christ*; (2 Cor. i. 21.) to have our *covenant* with God *confirmed in Christ*; (Gal. iii. 17.) to have *all the promises in Christ*. (2 Cor. i. 20.) and to be *blessed with all spiritual blessings in Christ*. (Eph. i. 3.) We are said, also, to be cleansed from our sins by the blood of Christ; (1 John i. 7.) to be sanctified through the offering of his body upon the cross; (Heb. x. 10.) to have our consciences purged from dead works to serve the living God, by his blood; (Heb. ix. 14.) and to be made perfect in all things to do his will, thro' the blood of the everlasting covenant. (Heb. xiii. 20, 21.)

Do the scriptures teach us that we receive forgiveness *for Christ's sake*? (John ii. 12, Eph. iv. 32.) We are also taught that other blessings are bestowed in the same way. John xvii. 19. "*For their sakes I sanctify myself, that they, also, may be sanctified* through the truth." 2 Cor. viii. 9. "Though he was rich, yet *for your sakes* he became poor, *that ye through his poverty might be rich.*" Here the whole work of sanctification, and all the riches of the gospel, are said to be bestowed upon believers for Christ's sake.

In 1 Cor. vi. 11, believers are said to be *washed* and to be *sanctified*, as well as to be *justified in the name of the Lord Jesus*, and by the spirit of our God.

These, it is believed, are all the expressions, which the scriptures make use of to represent directly the relation in which believers stand to Christ, as respects their forgiveness of sins; and it is plain that the same expressions are used in the same manner, to show the relation in which they stand to Christ, as to all the other spiritual blessings which they enjoy. Until it be shewn that these expressions are designed to give a different representation in one case from that which they give in the other, we shall rest, with a full conviction, upon the truth of the doctrine, that "*spiritual blessings* are bestowed thro' Christ in the same sense with that of forgiveness.

It is worthy of remark that the words *through*, *by*, *in*, *for the sake*, and *in the name of Christ*, in the above passages, are the same in the original, where they respect other blessings, as they are when they refer to the forgiveness of sins. Had it been the design of the Holy Spirit to teach us that forgiveness is received through Christ in a different sense from that, in which believers receive other blessings through him; (especially, if it be in a sense so very different as that we are now considering) we might certainly have expected that he would have used some different expression in the one case, from that which he hath used in the other. But, as no such difference of expression can be found; and as various words are used to express this relation, and are often times repeated, the inference appears clear and conclusive, that, in both cases, they are to be taken in the same sense, as representing the same relation between Christ and believers, in regard to all the blessings to which they refer.

Although there is no word, which expresses the relation in which we stand to Christ, as to the forgiveness of sins, but what is used with reference to other blessings; yet, there are expressions, which refer to other blessings, clearly implying that he is the meritorious cause of them, that are not used with reference to forgiveness. Phil. i. 29. "Unto you it is given, *in the behalf of Christ*, not only to believe on him, but also, to suffer for his sake." Here, faith in Christ and a willingness to suffer for him, are said to be given to believers in his behalf. It is difficult to find a phrase, which will express more clearly and fully than this does, both in English and in the original, that the blessings here spoken of are bestowed out of respect to the meritorious or efficacious influence of Christ, as a Savior. If this were not the meaning of the apostle, the phrase which he uses seems to have a direct tendency to mislead us.

This doctrine is, also, clearly taught by the phrase *with him*. Rom. viii. 32. "How shall he not with him, also, freely give us all things." The apostle's ar-

nevolent, or selfish feelings. But
us truths are very different from
matical problems. In religious
we are highly concerned. For
le, in this declaration of the Au-
f the christian system; "I came
t and to save that which was lost,"
e all concerned. If I admit, that
me to seek and save that which
st, I must believe myself to be a
l, lost, undone wretch, who de-
eternal punishment. But such a
as this would lay my pride in the
therefore my proud feelings are
ited, and urge me on to trample
foot a religion which seeks their
ction. But let the heart be prop-
umbled, in view of depravity
-desert, and such a religion would
gether pleasing.
any man will come after me, let
leny himself." I would ask
er a selfish creature can be ex-
l to sit down and examine the
ices in favour of a religion which
this demand, with as much open-
o conviction of its truth, as he
this problem in mathematics,
he three angels of a rectangular
e, are equal to two right angles?
nost cordial consent to this mathe-
l truth, requires nothing but a
head; but such consent to the
and, "Deny thyself," requires a
eart. It is because that infidelity
fruit of a bad heart, that the
re views it as blame worthy.

Our *sufferings* do not answer for
s, so as to make them any less
al, or render us any less ill-de-
: If they did, there would not
much reason for repentance, af
had been chastised for an of-
as before. But it is evident from
re, that God does not chastise us
ler repentance needless; but to
s to the exercise of it.

may make a self-righteous de-
nce on *sufferings*, as well as on
. But neither sufferings, nor do-
arried to the greatest extent, can
one who has sinned *deserve* any
from God. "Be merciful to me
r," must be his only plea. He
t is true, plead his doings and suf-
(of which we have many ex
in the ancient worthies;) but he must not think to plead these *against mercy*, even the purest and most unmerited mercy of God, bestowed through the atoning blood of Christ.

19. *A hint to those who have a disagreement, and who say that they can have no complacence in each other's character.*

"Must I, says one, lo[ve] my neighbor whose ways are wrong? I cannot love such ways." Well then, exercise *benevolent* affection towards him. This you may do, and ought to do, towards the worst man in the world. Let the same direction be given to the other; and let them both comply with it. What will be the consequence? Now there will be something for *complacence* to fix upon. Benevolent affection manifested, is the very thing in which we ought to take complacence. This is the very thing,—the only thing, in which the Holy One of Israel takes delight. It is by the exercise of such love, and the suitable manifestations of it in our external conduct, that the scripture requires us to overcome and melt down our enemies. "Be not overcome of evil; but overcome evil with good."

The feelings of Benevolence.

20. There is a difference between the feelings of a benevolent and selfish being, in desiring that his enemy may be humbled. When I was in the bond of iniquity, (the christian may say,) I desired that the man who had injured me, might be brought to see his sin. This I desired not that he might honor God by it,—not that he might become a proper subject to receive forgiveness from his Judge, and thus be blessed; but that he might know and acknowledge that he had injured ME. Now, the christain can say, I desire that the man who has done me wrong, may see it, and make confession to God, and obtain his pardon, whether I ever know any thing about it or not. I desire that he may see and feel the evil of this and of all his other transgressions, because it is so right and desirable, and so pleasing to God, that he should make this discovery, and possess such feelings. When the Lord brings sinners to repentance, their happiness is one pleasing object which he has in view. He loves to see them feel

from my little observation I am inclined to believe that they have generally no delicacy of sentiments, as it seems very clear they have almost no reserve in their expressions. In the month of February last, there was a course of holidays, the obscenities of which baffle all attempts at *modest* description.

Obscenities too, connected with religious rites, and practised (to be sure with various degrees of turpitude) not by individuals, but by the whole community: Yea, even by the most respectable individuals, as well as the common people. In a word, those things were done publicly in the open street, which ecclesiastical history mentions as mysteries into which the early christians pried. Yes, that, and a great deal more. But perhaps I have already said too much. I have spoken, because I wished you to have a true idea of the people for whom you pray. I think these facts extremely calculated to awaken our minds.

I did intend to have gone on and said what I felt prepared to say, on other parts of the Hindoo character. But I have not room, and my time is expired.

When I first came to this country, I saw around me so many people that used me well enough, and who seemed to me happy enough, that my views of their wretchedness were for a moment perhaps diminished. But as my acquaintance with their language, manners, and practices increases, I see reason to rank them with the Heathen already described by the pen of inspiration, and condemned by him who is just and righteous in all his decisions. Therefore pray for us, pray for us.

God bless you and make you faithful. SAMUEL NOTT.

AFRICAN INSTITUTION.

The Eighth Report of this Institution has been published. The Christian Observer gives the following brief abstract of its contents, in the Appendix to Vol. 13, *for the year* 1814.

The Portuguese Slave Trade had been partially restrained by the vigilance of our cruisers, but their efforts in this line of service were materially impeded and embarrassed by the uncertainty still prevailing as to the real import of that article, in the treaty with Portugal, which limits the Portuguese Slave Trade to places actually under the dominion of the Crown of Portugal. A number of appeals involving this question are now pending before the High Court of Appeal in Prize Causes.

In June 1813, Capt. Scobell, of his Majesty's ship Thais, destroyed an extensive slave factory at Cape Mesurado, belonging to British subjects, and rescued 230 human beings from slavery. The slave traders, John Bostock, and Thomas Macquin, men who had acquired a large property, were taken and carried to Sierra Leone, where they were tried and convicted under the slave trade felony act, and sentenced to fourteen years transportation. They are now on board the hulks.

Captain Maxwell, of his Majesty's ship Favourite, made a similar effort to destroy the slaving establishments in the Rio Pongas, in the month of Nov. 1813, but it did not prove effectual from the insufficiency of the force.*

A considerable slave trade appears to be carried on to the Isles of France and Bourbons, which means were taken to suppress.

The Government of the Cape of Good Hope had not only adopted vigorous measures for suppressing all slave trade in that quarter, but had shown an honourable solicitude for the amelioration of the state of slavery in that colony.

The slave trade was continued at Java for some time after it came into our possession. Measures, however, which it was hoped would prove effectual, had at length been taken for its entire suppression.†

* The attempt was renewed in the month of March of this year by a detachment from the garrison of Sierra Leone, and completely succeeded.

† The following interesting piece of intelligence is extracted from the Java Gazette;—

" We have had the satisfaction of receiving, from our correspondent at Macassar, the following report of the effects produced there by the Abolition of the Slave Trade:—' The influence of the abolition of slavery is already felt to a great degree in this country. Murders, which were formerly so numerous here.

and shall remain in this kingdom for the space of six months, shall become and be held *ipso facto* free; that those who are at present in servitude shall remain in that condition, which they will be enabled to endure by habit—by the obvious difficulty of finding, on a sudden, the means of subsistence, without becoming a burden to the community,—by the good treatment which in general they receive from their masters, and above all, by the consolation that their children, born from this day forward, will be free, which is expressly made an unalterable law."

On the 19th of April, 1812, it was decreed by the Government of Buenos Ayres, that the introduction of Slaves was absolutely prohibited: that any ships having Slaves on board, which should be brought there within a year, should be ordered to depart immediately; that if any should arrive after that time, the ships should be condemned, and the Slaves declared free. The conclusion of the proclamation announcing this decree is remarkable.

"Citizens:—The Government has wished to mark the anniversary of the glorious epoch of your civil liberty with demonstrations worthy your sentiments and your virtues. Divine Providence openly protects the cause of humanity which we gloriously and honourably support. Fortune assists our projects, and overthrows the vigilance and efforts of the tyrants. Every thing announces the speedy consolidation of our just system. Courage, union, patriotism, generosity, and confidence. The victory is ours!"

Besides this, all children born within the province of Buenos Ayres from and after the 1st of January 1813, are declared free, and minute and judicious regulations have been promulgated for securing to such persons their freedom, and also for their education.

In the treaty between Great Britain and Denmark, an article has been introduced, stipulating for the entire abolition of the Slave Trade.

It appears that a considerable slave trade still exists on the north coast of Africa, whither the slaves are brought from the interior, and thence exported to the islands and opposite continent of Europe.

On the occurrence of the revolution in Holland, the Directors suggested to his Majesty's Ministers the expediency of obtaining from that country a renunciation of the Slave Trade.*

The Directors, however, express their decided conviction that all these measures of partial abolition will produce little benefit to Africa, unless, at the general peace which was then expected, that trade shall be universally renounced by the powers of Europe.

The Directors have been anxious that effectual measures should be taken for meliorating the state of the Slaves in the West Indies. As a preliminary step to such measures, the House of Commons have called for copies of all the laws now in force in the different British Colonies.

The law for the registration of the Slaves in Trinidad has been carried into complete effect. This measure, if extended to all our colonies, would operate more efficaciously than any other that could be adopted, both for preventing clandestine importations of Slaves, and for ameliorating the condition of those already in our islands.

Major Chisholm, the commandant of Goree, states, that the Slave Trade was nearly at an end in that vicinity.

At Sierra Leone, Governor Maxwell had continued his strenuous and unremitting efforts for the suppression of the Slave Trade in that neighborhood, and for the improvement of the Colony. The capture of an American privateer had put into his hands some persons by whose aid he hoped to erect a saw mill to go by water, and perhaps a mill for cleaning rice. The natives around the Colony were cultivating rice in considerable quantities; and if the means of cleaning it properly were procured, it might be expected to enter into competition with rice from India, and even from Carolina.

On the recommendation of the Directors, a Bill was brought into Parliament (which has since passed into a law) for allowing the privilege of Brit-

* This has since been happily effected.

[illegible]

[illegible]

[illegible] particularly among [illegible] the government and the [illegible]

[illegible] been on the point [illegible] been publish- [illegible] means of improving [illegible] Slaves in the West In- [illegible]

[illegible] valuable seeds and [illegible] been received from [illegible] kindness of Dr. Rox- [illegible]

[illegible] been left to the institu- [illegible] Man, of the name of [illegible] at Clifton, in Septem- [illegible] The circumstances com- [illegible] Board by his execu- [illegible] Mr. Greig, of Worcester, [illegible]

"[illegible] informed Mr. Greig, that he [illegible] living very happily with his [illegible] brothers and sisters, [illegible] small town in Africa; that one [illegible] great number of people came [illegible] distance, and surprised and set [illegible] town: that he believed many [illegible] were taken away pri- [illegible] being young) was [illegible] for se- [illegible] days together, to the [illegible] where he was put on board a ship [illegible] the West Indies, and sold to a [illegible]; and that, from the time he [illegible] off from his native town, he [illegible] any of his relations, nor knew [illegible] became of them. In the West [illegible] he was afterwards purchased by [illegible] officer, and was brought by [illegible] England.

"Mr. Greig understanding that [illegible] kept some money, which he [illegible] ved from his wages as a servant, [illegible] insecure place, advised him to [illegible] in the public funds; and, as he [illegible] relations in this country to [illegible] property after his death, in case [illegible] dying intestate, Mr. Greig sugge[illegible] him the propriety of making a will [illegible] after explaining to him the nature [illegible] African Institution, advised him to [illegible] his little property to this Society. [illegible] said he would consider of it; and [illegible] after enquired of Mr. Greig, wh[illegible] there was any Society for [illegible] churches in Africa. Upon being [illegible] of the Church Missionary Soc[illegible] Africa and the East, he said he [illegible] like to leave his money equally bet[illegible] that Society and the African Instit[illegible] His will was drawn and executed [illegible] cordingly, and his bequest has [illegible] been received."

The Appendix contains some in[illegible] mation in addition to that which [illegible] be found in the Report made to the [illegible] neral body on the 23d of March [illegible] This information chiefly respect[illegible] efforts made in and out of Parlia[illegible] to procure the Abolition of the [illegible] Trade, both by France and the [illegible] er nations of Europe. A list of [illegible] petitions presented to Parliament on [illegible] occasion is added, amounting to [illegible] hundred and six, signed by nearly [illegible] million of names. Had the time [illegible] mitted of it, this number would [illegible] been greatly increased.

A return has been made to Par[illegible] ment, of all ships and vessels brought [illegible] and condemned for slave-trading; [illegible] though the return is very defective [illegible] contains the names of upwards of [illegible] hundred and twenty ships.

REPORT OF THE DIRECTORS TO THE MEMBERS OF THE LONDON MISSIONARY SOCIETY, AT THEIR TWENTY-FIRST GENERAL MEETING, LONDON, MAY 11, 1815.

"THE SAVIOR OF THE WORLD," intending that the benefits of Redemption should be extended to sinners of every nation, enjoined his disciples, with his parting breath, to "go into all the world, and preach the Gospel to every creature." But yet, after the lapse of almost eighteen centuries, there remain countries of vast extent, the numerous millions of whose inhabitants are in the same wretched state of ignorance and vice as when the Apostolic commission was given. It is not our business at present, to inquire into the causes of this deplorable fact, but it is our bounden duty, as the disciples of Christ, and the friends of man, to use our best endeavors for the further propagation of the Gospel, and to extend as widely as posble the inestimable blessings of revelation to all the human race. This is the sole object of the Missionary Society, in pursuit of which it has been incessantly laboring for twenty years; and we are now once more assembled to take a view of our proceedings, and to adopt the best measures we can devise to promote the future prosperity of the Institution.

The Directors, honored with your confidence by being entrusted with the management of your affairs for the past year, will now, according to annual custom, present a brief account of their proceedings during that period.

SOCIETY ISLANDS IN THE SOUTH SEA.

The information respecting the happy change of affairs in the Otaheitean mission, which the Directors had the pleasure to announce in the Last Report, has been abundantly confirmed by letters of subsequent date. The brethren, in a letter dated Eimeo, 23d of April, 1814, observe that they, are now able to change the language of complaint to that of gladness; they state the good work of conversion appeared to be going forward; and that the number of those who had renounced their idols, and desired to be consided as the *worshippers of Jehovah*, amounted to FIFTY. They report that these persons are, in general, regular in their attendance on the means of instruction;—that they are in a habit of retirement for secret prayer; that many of them pray in their families, and ask a blessing on their food; that they carefully observe the Sabbath, associate to hold meetings for prayer, and that their moral conduct is greatly improved. Some of them appear to have experienced an inward change, evinced by their loving what once they hated, and hating the evil which they once loved; that they are desirous of having their sins pardoned and their hearts renewed; and that they seem to be sensible of the need of a Divine influence to effect this. They add, that in consequence of this profession their neighbors deride them and distinguish them by the name of *Buree Atua*—"the praying people." In this pleasing intelligence every member of the Society will doubtless rejoice, and give glory to God. Hereafter, let no missionary, in any age or country, however long his patience may be tried, despair of final success. The word of God shall not return unto him void.

As yet the brethren have not left the island of Eimeo, to return to Otaheite, nor has King Pomarre recovered his sovereign authority; but some persons of consequence in Otaheite are among the professed converts. A chief, named *Upaparu*, and his people, have removed from that island to Eimeo, to enjoy the instructions of the Missionaries; and although he has been importuned by his friends to return to idolatry, he appears to be steady in his profession: he says that his brother, *Teirei*, (another chief,) is like minded with himself, and that a great number of the people are desirous of instruction; indeed many of them, although to their present disadvantage, have removed their residence to Eimeo. It is pleasing to notice among the converts *Matupupa*, who was a priest and a principal Areoi.

Nor is this disposition to receive the Gospel confined to Eimeo or to Otaheite. Mr. Nott, accompanied by Mr. Hayward, took a voyage to Huaheine, Raiatea, and Taha, preaching to the natives wherever they could collect them

together, and were much pleased with their steady and fixed attention. At Huaheine they met with a young chief, who had been at Eimeo, who treated them kindly, and expressed a desire that Missionaries might be sent to his island. He professes himself a Christian, has cast off his gods, and observes the Sabbath. Indeed "the gods," says Mr. Nott, "have fallen into great disrepute, and the people scruple not to call them bad spirits'—'foolish spirits,' while they acknowledge Jehovah to be the Good Spirit."

The brethren are proceeding with the building of a small vessel, which, when completed, will enable them to visit other islands and greatly contribute to the extension of their usefulness.

A circumstance of a singular nature has lately occurred; Captain Sir Thomas Staines, on the 7th of September, 1814, fell in with an Island which it is thought must be that named *Pitcairn's*, (or incarnation,) where he found forty persons, all of whom could speak English, and who proved to be the descendants of part of the crew of the Bounty, who mutinied in the year 1799, and who took the ship to this island, where it was destroyed. The people had never seen a vessel since that time, except the American ship Topez, Captain Folger, who touched there about six years ago. The people are reported to be moral and religiously inclined, and are under the instruction of an old man, named John Adams, the only survivor of the mutineers. The Directors of the Society will consider what can be done for the spiritual benefit of these people, at present cut off from all intercourse with society.

The Missionaries at Otaheite have very laudably engaged in translating a portion of the Scriptures into the language of the natives, which they have printed at Port Jackson for dispersion among the islanders.

The pleasing change which has taken place in the South Sea missions, and the earnest request of the Missionaries, induced the Directors to determine on sending additional labourers to promote the promising work.—Two brethren, Messrs. Shrekleld and Ellis, with their [wives], are nearly ready to embark; but it is judged expedient to detain [them a] short time, till they can be joi[ned by] two others. The brethren who [are go]ing are acquainted with some [useful] arts, particularly printing and gar[dening,] together with some knowledge o[f medi]cine, and will be able, when the[y arrive] at Otaheite, to print whatever, [may be] wanted for the use of the miss[ion, as] well as to promote other bran[ches of] civilization.

And here it may not be impr[oper to] note, that some of the brethr[en who] many years ago left the mission [at Ota]heite, and settled in New Hollan[d, have] been very useful in furthering th[e cause] of religion in that growing col[ony, ei]ther by preaching the Gospel [...] or by keeping schools. It is ple[asing to] notice the establishment of a Phi[lanthro]pic Society for the protection o[f stran]gers from the islands. And Mr. [Shelly,] formerly our Missionary, has pr[esented to] the Governor of New-South W[ales, (a] gentleman who promotes ever[y good] work, and to whom our grat[eful ac]knowledgements are due,) a m[emorial] on the subject of civilizing the [natives,] which his Excellency has forwa[rded to] England for the consideration [of his] Majesty's Government. In th[e mean] time, Mr. Shelly is encouraged [by Gov]erner Macquarie to use his best [endeav]ors for that desirable purpose.

JAVA.

The three foreign brethren, t[he] Messrs. Kam, Supper, and Br[uckner,] who embarked for Java at the [close of] the year 1813, arrived at Bata[via on] the 26th of May, 1814. The[y were] most kindly received by Rev. D[r. Ross,] the venerable Dutch minister of t[he place,] and introduced by him to his E[xcellen]cy Governor Raffles, who treate[d them] in the most polite and condes[cending] manner, and they had the plea[sure of] witnessing, soon after their arriva[l, at the] Governor's house, the establish[ment of] an Auxiliary Bible Society, of [which] Mr. Supper, one of the Missionari[es, was] appointed Foreign Secretar[y.]

Dr. Ross, lost no time in [...] the brethren, so that they [...] fully employed. Mr. Kam [...]ed to Amboyna to officiate [...] church, while he is engage[d]

the Malay language, there being a congregation in that island which understands no other tongue. Part of the island is inhabited by Chinese.

Mr. Bruckner, another of the Missionaries, is appointed minister of Samamang, Mr. Montanus, the former minister, being incapaciated for labor by age Mr. Bruckner will here apply himself to the language of the country.

Mr. Supper was earnestly requested by Dr. Ross to become his colleague in the church, there being far more ministerial duty than one minister is able to perform.—Mr. Supper's appointment, as well as that of the other brethren, was cordially approved by the Governor, who shewed himself perfectly ready to forward the views of the Society. Mr. Robinson, a Baptist Missionary, of whom our brethren speak very respectfully, preaches every Sunday afternoon in the same church, in the Malay language.

The field of labor in Batavia, and throughout the island of Java, is exceedingly large. "Our number," say the present Missionaries, "is like the dust of the balance;" and they earnestly wish that more laborers may be soon sent to their assistance.

The Society cannot but rejoice in these favorable events. The safety of their voyage, their friendly reception, and their appointments to useful stations, in which they may exercise their ministry, while preparing for their special work among the Heathen, call for our devout thanksgivings.

MAURITIUS, OR ISLE OF FRANCE.

Mr. Le Brun, who arrived at the Isle of France in June last, was received by his Excellency Governor Farquhar in a friendly manner, and the Society is much indebted to that gentleman for his kindness shewn to our Missionaries. Soon after his arrival, Mr. Le Brun was permitted to announce, in the Government Gazette, his intention of establishing a school for the instruction of those children, among the French whose parents could not afford the means of education. He has since commenced a Sunday school, for the children of both sexes, at different hours of the day, when *several of the parents* attend, and seem pleased, especially in joining to sing the French hymns, which were furnished to Mr. Le Brun at the Society's expense. Mr. Le Brun takes every opportunity of circulating the Scriptures and Tracts, with which he was also plentifully supplied.

We must not omit to mention, that some pious soldiers of the 72d regiment have voluntarily contributed *35l.* to the funds of this Society which the Directors acknowledge with peculiar pleasure, as a proof of their commendable zeal, to impart to their fellow men the blessings of the gospel which they have learned to prize.

The Governor having expressed his earnest desire to promote a mission to the island of Madagascar, the Directors have resolved to commence that work as soon as proper instruments can be obtained with which they hope soon to be furnished. *(To be continued.)*

DIED—At New-Hartford, November 9th, Colonel NATHAN SEWARD, aged 57, and at Utica, November 11th, Deacon BILDAD MERRELL, aged 67; both after a sickness of only a few days.

Col. SEWARD was born in Connecticut, and arrived at the years of manhood during the momentous contest for our independence. He eagerly devoted himself to the cause of his country, and embraced the sound and rational principles of liberty which were generally prevalent in the enlightened and patriotic state of which he was a native. The arduous capacity of a soldier, was the one in which he first rendered service to the public. The field of danger and of duty was to him the theatre of honor and usefulness. He entered the service of his country as a private, but acting under the eye of the illustrious American Chief, who never failed to discern and distinguish merit, a commission was soon the honorable testimony of his worth, and the reward of his fidelity and valor. When his military service closed, he returned to the peaceful avocations of private life, and was soon engaged in the domestic cares and social duties, of the man and citizen. Fond of the military art, as a science, he accepted a commission as an officer of militia, and

passed with honour through several successive grades. Called into action at the most important and perilous crisis of his country, he was never afterwards regardless of its interests, or indifferent to its welfare. Turned early to the consideration of political subjects, his mind long retained the deep impressions it then received, and never lost the attachment to liberty which was generated in the hour of individual trial and national danger. He ever remained the firm and zealous advocate of those principles, in the defence of which he had exposed his life to the shafts of battle; those which were established and reduced to system by the revolutionary struggle. Satisfied with these, proven sound and useful by the test of experiment, he was not entranced with those which had no other merit but the charm of novelty, splendor of promise, and brilliancy of theory.

Though the profession of arms was not adverse to his reputation, yet the tranquil scenes of peaceful and private life, were more congenial with the wishes of his heart. He shrunk not from the duties which society necessarily imposes upon its members; but performed them with alacrity, as he deemed them essential to the happiness of his fellow beings, as well as himself; and it accorded with his benevolent feelings, to seek the extension of human felicity. He was a man always mild and sociable to man," and in all the departments of social and civil life, his amiability was conspicuous as had been his valor in the field.

But the character which rendered him most estimable and useful to his family and the world, was that of a Christian. For many years he had been a public professor of religion, and it is believed, died as he had lived, [illegible] with the hope, and animated by the [illegible] prospect of future [illegible] blessedness.

[illegible] was also an emigrant [illegible]. In the life and character of this worthy man, there was [illegible] calculated to excite the stare [illegible] the gaze of admiration. [illegible] qualities to create won[illegible] or fascinate man-

kind; but he had that which er the affection of the good, the r and esteem of the wise. It wa mild majesty of virtue. The had few charms for him, and he nc to dazzle or beguile the world. tentatious, he was plain, and r and humble; simple in manners, a and sincere; just and faithful, affe ate and benevolent. Regardle vain distinctions, his object was his duty, his intention to be blam his ambition to be useful. Thus from selfish aspirations, thus des of qualities to annoy others, his life as tranquil as the becalmed sea, not a breath of air curls upon its face; and as benign and grateful a cloudless day. But that which than all his other qualities constit his worth, and now enhances his was his fervent and remarkable p He early embraced the religion of cross, as the truth from heaven, humbly reposed his hopes of happi in a future world, on the free and merited grace of his Crucified deemer. He manifested in his c duct, that he gloried in the cross, was not ashamed of his Divine Mas but delighted to honor, in the fac the world, his blessed cause. He a thorough Calvinist. The doctri of total depravity, regeneration, di terested love, saving faith, divine ag cy in human actions, the final perse rance of the saints, divine sovereig in the conversion of sinners, perso election to eternal life, and the doctri of three equally divine persons in only living and true God, he consider the *first principles* of the oracles of G and when he heard them preached was fed. He was singularly happy in family. He had seven children, all whom he had the rare satisfaction see members of the church, and hop fully the sincere followers of the S vior. They have had the benefit of h instructions, and bright example, whic cannot fail to be influential; and the grief for his removal is assuaged by th cheering consolation, that he is now e joying in the realms of ceaseless da the beatitude of Heaven.

At Kettering, (Eng.) on Lord's day, 7th of May last, the Rev. ANDREW FULLER, D. D. The Christian world have long been acquainted with Dr. Fuller, as a man of piety, a zealous friend of missions, and an able theological writer. He was one of the most active of the few Baptist Clergymen, who formed in 1792, "The Baptist Society for propagating the Gospel among the Heathen;" and continued to be its Secretary, from its formation till his death. He lived to see this small Society rise to importance; its friends numerous, its funds enlarged, its missionaries many, its effects extensive in diffusing the knowledge of salvation among heathen souls in India. His Gospel its own Witness, Gospel Worthy of all Acceptation, Calvinistic and Socinian Systems Compared, Memoirs of Pearce, and other useful writings, have been read very extensively; and by them, though dead, he will continue to speak to the consciences of thousands.

At Broxbourne, in Hertfordshire, (England,) on the 9th of February last, the distinguished friend of missions, the Rev. CLAUDIUS BUCHANAN, D. D. The following notice of his death is given in the Missionary Register. "He had removed thither, (to Broxbourne) for sometime, from Yorkshire; in order to superintend an edition of the Syriac New Testament for the use of the Syrian Christians.

"Dr. Buchanan brought from India an enfeebled constitution. His exertions in that country were greater than he could sustain without injury. But the activity and energy of his mind never forsook him.

"In his character were united remarkable simplicity, great comprehension and grasp of mind, with the warmth and glow of genius; and these qualities were all sanctified by Divine Grace, and directed to the promotion of Christ's Kingdom among men, with a boldness and fortitude, under difficult circumstances, the success of which will endear his memory to generations yet unborn.

"We allude, in particular to his personal *investigation of the moral and religious state of our fellow* subjects in India; the courage with which, in the face of enmity and contumelies, he unfolded to the nation the scenes which he had witnessed; and the promptitude and ability with which he triumphantly defended his representations before the highest tribunal of his country. India will never forget her obligations to him. To the latest age, her sons will name him with veneration and love.

"We have before us a letter from India, which bears a strong attestation on this subject. "As I am aware," says the writer, "that it is the wish and endeavor of many to discredit Dr. Buchanan's account of India, and particularly I believe of the abominations of Juggernaut, I enclose a report of this year's festival, inserted in all our Madras Newspapers from the Calcutta Papers. India is under unspeakable obligations to Dr. Buchanan; and England too I think, will soon very generally acknowledge it, and redeem its Indian as it has its African character. Dr. B's late Charge to the Missionaries (Norton and Greenwood,) is so very correct, so admirably appropriate, that I hope it will be a STANDING CHARGE to every Missionary coming to India."

"His early history is not less interesting than his more public and active life; as it marks very distinctly, the over-ruling hand of Providence preparing him for that station of eminence which he occupied for many years.

"The works of Dr. Buchanan, we have reason to hope, will be collected, and published in a handsome edition; which will be enriched, we hope, with Memoirs of his Life, and a view of his Character.

"He was called away from his labors without much previous warning. On the evening of the 9th instant he complained of internal pain. Medical assistance was sent for; and he retired to rest apparently better, about ten o'clock. His servant also retired; but, feeling some anxiety respecting his master, and being on the watch in the next room, he was disturbed by a noise about eleven o'clock. He found Dr. Buchanan with his hand on his forehead, complaining that he was much worse. The servant immediately went in search of

attendant, but before he return- had breathed his last.

man was twice married, both his wives. By his first has left two daughters, of years of age.

to Dr. Buchanan's of which we have expressive of the piety of his mind, and bear a testimony of his dy- we are sure it will much readers.

Buchanan, of Little this my last Will and commit my soul and body the Saviour of lost sin- sinners I am one—the but I trust I have ob and I look for eter through the obedience death, even the death of the origin of my sa love of God the Father soul in Christ its Head foundation of the world. we all works as a claim of merit my works have been mixed and sullied with sin and imperfection. Whatsoever has been acceptable to God is his own, even the work of the Holy Spirit; it is not mine. Glory be to God, the Father, Son, and Holy Ghost, for ever, and ever. Amen."

A Thought on the Sea Shore.

In every object here I see
Something, O Lord, that leads to thee,
Firm as the rocks thy promise stands,
Thy mercies countless as the sands,
Thy love a sea immensely wide,
Thy grace an ever flowing tide.

In ev'ry object here I see
Something, my heart, that points at thee.
Hard as the rocks that bound the strand,
Unfruitful as the barren sand,
Deep and deceitful as the ocean,
And, like the tides, in constant motion.

SABBATH.

This day the Deity to man has given,
By just degrees to plume his soul for heaven,
And publicly to join in grateful praise,
For all the blessings of their other days.
This small return he surely may expect,
And will as surely punish its neglect
On this, his day, necessity alone,
For absence from the the temple can atone.

THE KITE; OR PRIDE [MUST] HAVE A FALL.

My waking dreams are best conceal'd
Much folly, little good they yield.
But now and then I gain, when sleep[ing]
A friendly hint that's worth the keep[ing]
Lately I dreamt of one who cry'd,
"Beware of self, beware of pride;
When you are prone to build a Babel
Recall to mind this little fable."
Once on a time a paper kite
Was mounted to a wonderous hei[ght]
Where, giddy with its elevation,
It thus expressed self-admiration:
"See how yon crowds of gazing p[eople]
Admire my flight above the steep[le]
How would they wonder if they [knew]
All that a kite like me can do;
Were I but free, I'd take a flight,
And pierce the clouds beyond the [sight]
But, ah! like a poor pris'ner bou[nd]
My string confines me near the gr[ound]
I'd brave the eagle's tow'ring wi[ng]
Might I but fly without a string."
It tugg'd and pull'd, while thus [it spoke]
To break the string—at last it bro[ke]
Depriv'd at once of all its stay,
In vain it try'd to soar away;
Unable its own weight to bear,
It flutter'd downward through the [air]
Unable its own course to guide,
The wind soon plung'd it in the ti[de]
Ah! foolish kite, thou had'st no w[ing]
How could'st thou fly without a st[ring]
My heart reply'd, "O Lord, I s[ee]
How much this kite resembles me
Forgetful that by thee I stand,
Impatient of thy ruling hand;
How oft I've wish'd to break the li[nes]
Thy wisdom for my lot assigns!
How oft indulg'd a vain desire
For something more, or something [higher]
And, but for grace and love divine,
A fall thus dreadful had been mine

The following lines were written [at the] end of Dr. Butler's Analogy, [af]ter perusal.

Would every *Sceptic* of the age,
Unprejudic'd, peruse this page;
Could *Deists* too be hither led,
And as you write, with candor read;
So just the reasoning and so strong,
They must confess their own was wro[ng]
Or we might count them in the close,
Rank *Atheists* these, and *ideots*

A SCRAP

The charms of sweet music no
They calm the rude savage, e
Make brighter our pleasures
joy,
With raptures we feel, yet

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ON THE SABBATH. NO. V.

The Sanctification of the Sabbath.

If, as I flatter myself, it has been proved, that the Sabbath is a divine institution, and of universal and perpetual obligation, it becomes extremely interesting to inquire, *How is the Sabbath to be sanctified? What duties are enjoined? What thoughts, words, and actions are forbidden?* The last of these inquiries must be deferred to a future number, as there will scarcely be room, in the present, for even a concise and rapid view of the appropriate duties of holy time.

The first clause of the fourth commandment, *Remember the Sabbath day to keep it holy*, comprehends every thing that God has *required*. It contains two distinct requisitions. The first is, that we *remember the Sabbath day*. Alas, that men should ever forget so sacred, so benevolent an institution! And yet who does not know, how many sorts of buisness, how many amusements and pleasures, are every where, almost, permitted to intrench upon the first hours of holy time? If the Sabbath is not remembered; if, in other words, its arrival is not anticipated; if the necessary arrangements are not made, to enter upon its religious duties, as soon as it commences, there is little probability, that it will prove either a pleasant or a profitable season to the soul.

Those who *remember* the Sabbath, according to the spirit of the commandment, frequently carry their thoughts forward to it, while engaged in the cares and business of the week. Especially, when it draws near, do they strive to banish worldy concerns from their minds, well knowing, that it requires time to prepare for that exclusive attention to religion, which the law of the Sabbath most reasonably demands. Fully aware, at the same time, of their own weakness, and ever mindful of the dark and unknown deceitfulness of the heart, they apply, in earnest prayer to God, for the quickening influences of his Spirit, to fit them for an early and joyful entrance upon that weekly rest, which is a lively type of eternal rest in heaven. Always on their guard against anger, envy, and other sinful passions, they are more especially so towards the close of the week, deeply sensible, how necessary the humble and forgiving spirit of the Gospel is to the sanctification of the Lord's day.

Remembering the Sabbath implies also, such a previous arrangement of secular affairs, that they may not encroach upon the beginning of holy time. So far is the conscientious observer of this divine institution, from making his calculations to labor harder and later on Saturday than usual, that he endeavors to favor himself and others, as much as he can, that neither he, nor they, may be unfitted, by extreme fatigue, for private and public religious duties. Is he a husbandman, he will not, if he can avoid it, undertake, even in harvest-time, more work than can be accomplished in season. If he regards Saturday evening as holy, he will calculate to keep it so; and to this end will, if possible, return from the field and have his family together, before the setting of the sun. His hired laborers he will dismiss at an early hour, that they too may be with their families, when the Sabbath begins. Nor will they, if conscientious and pious, loiter in idle company, or waste the evening in noisy and sinful mirth. Is he, who *remembers* the Sabbath, a mechanic, his journeymen and apprentices will have liberty to leave their work, in due season. His shop will be shut early, and the noise of the hammer will cease. Is he a merchant,

his arrangements will indicate the approach of the sacred rest, before it actually arrives. Every thing will be put in its place; his accounts will be adjusted, and his customers, knowing his habits, will voluntarily retire. He will shut up his counting-room, and, leaving his books, merchandise, and cares behind, will go to his house, collecting his thoughts,& meditating upon the requirements and blessings of God's holy day.

Does the business of such a person, as I am describing, call him from home on Saturday, he delays not; but if possible, returns early. Does he ride, or walk abroad for amusement in the afternoon, he waits not to be told, that the least trespass upon holy time would be wholly inexcusable. In planning and prosecuting journies, he does not, like many of his neighbors, leave home on Friday, or Saturday, with the express view of getting out of the town, or state, so as to travel without interruption upon the Lord's day. Nor does he trespass upon its sacred hours, when far from home, and exposed only to the sight of strangers; but, taking his conscience along with him, and remembering that God is every where, he has the same regard to his commadments, when a hundred, or a thousand miles from home, as if he were exposed to the scrutinizing eyes of all his acquaintance. Reader, is this thy character; Dost thou thus *remember* the Sabbath day ?

The second requisition of the law is, that we *keep the Sabbath holy.* Here, the whole duty turns upon the meaning of the word *holy.* Till we know the exact import of this word, we cannot be certain, what is required, or forbidden in the law. The Divine Oracles are, in this case, our only guide. To what the Holy Ghost teacheth let us then appeal. In turning over the sacred pages, with reference to this subject, it will be found, that many things are denominated *holy,* on account of their being set apart for religious purposes. Thus to give a few examples, the oil, with which the tabernacle and its furniture were anointed, in the wilderness, was *holy* oil. Exod. xxx, 25. The crown worn by the high priest was a *holy* crown. Exod. xxix, 6. The tenth part of the annual produce of Canaan was *holy.* Lev. xxvii, ark was *holy.* 2 Chron. xxxv, temple at Jerusalem was a *holy* and so were the vessels belong 1 Chron. xxii, 19, and xxix, first fruits of the ground were *h* xlviii. 14. Now it is obvious, things above mentioned were ed as *holy* because they were s or set apart for the service of Thus we read, *I will sanctify t nacle and the altar. All the males thou shalt sanctify. I hav and sanctified this house in the All the vessels have we prepar sanctified.* The tabernacle, th *holy,* because it was dedicated sively to the worship of the on and true God. The tythes we because they were appointed to propriated solely to the support gion. The temple was *holy,* be was set apart from every other u dedicated to the honor and wor Jehovah. The vessels of the were *holy,* because they were d to religious uses, and might on tence whatever be put to any oth The first fruits were *holy,* becau were separated in the same mann accordingly, the people were ex forbidden to sell them.

But, not to enlarge, it is mo dently in the same sense, that the ly Sabbath is called *holy.* It is b God himself has been pleased to fy it, or set it apart as a day of h and religious worship, that it is day. As, therefore, it would hav a profanation of the vessels of t ple to have put them to any c use, so it is a profanation of th bath, to spend any part of it, i "worldly employments and recr which are lawful on other days." would keep the Sabbath holy, th must abstain from labor, and thing of the kind; must spend in public and private exercises o worship, not contenting ourselve the forms of religion; not wasti part of the sacred rest in sloth; b ploying the whole of it in those exercises of worship, by which th is made better, and the soul is g ly prepared for the heavenly re

The preceding observations might serve for a very brief and general answer to the inquiry before us. But a subject of such practical moment, as the sanctification of the Sabbath demands a more particular investigation. I shall therefore proceed to specify some of the regular and appropriate duties of holy time. These duties are religious meditation, prayer, self-examination, reading the Scriptures and other religious books, attending public worship, religious conversation, and the pious instruction of children.

1. A part of every Lord's day should be spent in religious meditation. With this the Sabbath should invariably be commenced. It is essential to prepare the mind for the pleasant and acceptable performance of other religious duties. It is by early and serious meditation upon the perfections of God, and the holiness of his law: upon our own sinfulness, obligations, and dependence and upon the astonishing work of redemption, which the Christian Sabbath commemorates, that the affections are enlivened, worldly cares are excluded, and the soul is warmed with true devotion. Meditation should also be intermingled with all the duties of the Sabbath. It should precede every prayer. It should follow the reading of every passage of Scripture. It should, in part at least, fill up the intervals of public worship. It should be employed upon every sermon. When we enter our closets, a solemn pause should precede our addresses to God; during which our thoughts should be absorbed in contemplating *His* greatness and holiness;—*our* guilt and nothingness. In the same manner, should a few moments be spent in deep and solemn meditation, before engaging in family prayer. After we have heard, or read a sermon, it is meditation that fixes the truth in the memory. It is this, which converts warnings and invitations, doctrines and precepts, reproofs and promises into spiritual nourishment. This is one of the means, by which, under the culture of the Holy Spirit, God's children grow wiser and wiser;—wax stronger and stronger. *I have more understanding, saith the Psalmist, than all my teachers, for thy testimonies are my meditation.*

When the Sabbath draws to a close, it is very much by solemn meditation upon all that we have read and heard; upon our short-comings in duty; upon the mercy of God in permitting us to enjoy a day of sacred rest; and upon our renewed obligations to serve him in newness of life, that we are to prepare for the duties and trials of the succeeding week.

2. Nearly allied to religious meditation is prayer. The latter of these, indeed, as well the former, is a *daily* duty. Till we cease to need our daily bread, as well as every other good and perfect gift, that cometh down from the Father of lights, we cannot, without the blackest ingratitude, neglect to offer Him our daily prayers. But it is obvious, from the very nature of the Sabbath, that it should be a day of *special* prayer.—Some Christians have made it a point, to call their families together, before the setting of the sun on Saturday evening, that they might unitedly implore the presence and blessing of God, at the very commencement of holy time: An excellent practice, worthy to be universally adopted. Certain it is, that, in entering upon the Sabbath, we ought to lift up our hearts to God, for the assistance of the Holy Spirit, that we may perform every duty to his acceptance, and enjoy some lively anticipations of eternal rest.

Do we sincerely desire to sanctify the Lord's day? then we must be instant and fervent in prayer. Retiring to our closets, when it begins, we must shut out the world, and commune with the Father of our spirits, in earnest supplication, for that preparation of heart, which he requires. We must pray over every portion of the Scriptures that we read, both before and after the perusal. We must pray when we lie down at night, and when we awake in the morning. When we arise from our beds again must our families and closets witness our devotions. Again must prayer precede and follow the reading of God's holy word. We must be particular and fervent in our supplications for the influences of the Divine Spirit to keep our minds in a praying frame every mo-

spent, so that, in the intervals of other duties, our confessions, petitions, and thanksgivings, may ascend spontaneously, to the throne of grace. It can scarcely be necessary to add, that prayer must precede, accompany, and follow, our meditations upon the sermons which we hear, and the religious books which we read;—that the evening sacrifice of the family must not be omitted; that the Sabbath must be ended, as it was begun with prayer.

3. Some portion of every Lord's day, should be spent in self-examination.—As the careful and experienced mariner often makes use of the quadrant and the lead to ascertain where he is, so should we endeavor to keep our spiritual reckoning, by a frequent and deliberate use of the Scriptures, in the way of self-examination. Once a week is by no means often enough. We are bound to commune every day, with our own hearts; to examine the temper of our minds; and to scrutinise the motives by which we are actuated. But these duties are more especially binding, I think, on the Sabbath. If some persons, in defiance of God's law, avail themselves of the leisure, which the sacred rest affords, to adjust their accounts and post their books, how much more should we regularly embrace so favorable an opportunity to inquire, how matters stand between God and our souls.

Let us, then, make it an invariable rule to call ourselves to a strict account, on Saturday evening, in regard to the manner in which we have spent the preceding week, interrogating ourselves, as in the Divine presence, what we have done to advance the interests of true religion; what preparations we have made for the Sabbath, and for heaven; and what sins of thought, word, and deed, we have been guilty of. On the morning of the Lord's day, let us resume the scrutiny, going over all the circumstances of our guilt, on purpose to make way for deep and sincere repentance. Let serious self-examination form the personal application, of every portion of Scripture that we read, and of the public discourses which we hear. Particul[illegible] the Sabbath is drawing to [illegible] inquire, how we have spent it; what vain though[ts] indulged; what formality [in] our worship; what instructi[on] gained; what communion [en]joyed with the Father and [the] whether or not we have ma[de pro]gress in the divine life.

Objections to the Scripture [Doctrine of] Election answered.

Continued from page [illegible]

IN my last communicat[ion on the] scripture doctrine of electio[n, ob]jections were brought into [view and] answered. There are, ho[wever, sev]eral other objections, whi[ch] have influence in preventin[g the recep]tion of an important truth, [and its prac]tice. To these, it is propos[ed to] pay some attention. It is[...]

5. That the doctrine of [...] calculated to harden men [...] tends to licentiousness.

This objection has, ind[eed, been] virtually answered, by sh[owing that] this doctrine does not affor[d] any excuse. Possibly, howe[ver, it may] not be amiss to meet it mor[e directly.] In answering it, will it be [ar]rogant, or ostentatious, to a[sk the ob]jector, seriously, whether, i[f he were] called to point out those, am[ong profes]sing christians, whom he co[nsiders] most strict and precise in th[eir deport]ment, and who carry their vie[ws] with respect to those practi[ces which] ought to be avoided, as sinful [...] respect to that holy and [...] walk, which christians ough[t to main]tain, he would not look for [them gen]erally, among the very per[sons who] most cordially embrace this [doctrine,] which he says is of licentious [tendency?] Is it not matter of notoriety [that the] people, who embrace this, and [the other] distinguishing doctrines of ga[...] ever far they fall short of walk[ing suit]ably to their profession, are [gen]erally, the very persons, who [are] ridiculed and reproached, as [...] superstitious, on account of [the strict]ness and sobriety, which they [as chris]tians ought to maintain, and w[hich, not]withstanding all their imp[erfections,] they, in some measure, exe[mplify? If] so, does not the fact prove [...]

doctrine does not tend to produce licentiousness in those who cordially receive it, as a truth of the gospel? What, then, becomes of the objection?

It may possibly be contended, however, that the doctrine has this unhappy tendency, with respect to some, by whom it is not believed. Such persons may take encouragement from it, to continue in sin, and to increase to more ungodliness. The possibility of this, it might be imprudent to deny; for sinners are, indeed, often very inconsistent. But let us look at the matter candidly. A man reads in his Bible, or hears from the pulpit, that a certain part of mankind were, "from the beginning, chosen to salvation, through sanctification of the Spirit, and belief of the truth." "Well," he says, "the Bible tells me, or the preacher tells me, that some of mankind are chosen to salvation. Now, for myself, I cannot believe this. It appears to me to be dishonorable to God. But, if it be so, then, if I am elected I shall be saved; and if not I shall be damned; and I will give myself no farther concern about the matter. In short, I will continue in sin." Is there any other way, in which the man, who does not believe the doctrine, can derive encouragement from it, to continue, and increase in wickedness? As to those, who truly believe the doctrine, not only is it evident from fact, that they do not take encouragement from it, to continue in sin; but it is very plain, from the doctrine itself, that it can have no such tendency. They know, that those who are chosen to salvation, are chosen, "thro' sanctification, unto obedience;" and, "that they might be holy." How, then, can they encourage themselves to persist in wickedness?

6. It is objected, that, if the doctrine of election be true, it is vain for sinners to use any means to obtain salvation: for if they be elected, they will certainly be saved; and if they are not elected, they will not be saved, whether they use them or not.

This objection, it is true, is involved in some, which have already been answered. But, as objectors to the doctrines of the gospel, present their objections over and over again, in only different forms, it is sometimes needful to repeat the answers in somewhat different language. And, here, it may be asked, why is not the same objection urged, in regard to other things? It is generally acknowledged that the exact time, when men must die, is fixed, and certain, in the mind of God. Yet who, on this account, neglects the means of preserving life? It is confessed, that it is determined, by God, whether the husbandman shall have an harvest, long before any means are used to obtain one. But who draws the conclusion, from this, that it is vain for the husbandman to use the means? The truth is, men know that, though their "days are determined, and the number of their months is with God," yet, if life be prolonged, it must be prolonged by means, and that, whatever may be determined in the mind of God, if they would reap an abundant harvest, they must use means to obtain it. Hence, in these cases, it is not considered a vain thing to be in the use of means. But, surely, it is not less certain, that, whatever may be God's purpose of election, unless sinners use the means of salvation; in other words, unless they come to Christ, in the exercise of repentance and faith, they cannot be saved. In this case, too, there is far greater encouragement to use the necessary means, than in the other. There is a probability that, if suitable means be used, a crop of the fruits of the earth will be obtained, but there is no certainty. But, if the means of salvation be used; if sinners repent, and believe the gospel, it is certain they will be saved. The doctrine of election, then, neither prevents the use of the means of salvation, nor the salvation of any one who uses them. To any sinner it may be said, "If thou seek him, he will be found of thee; but, if thou forsake him, he will cast thee off forever."

Besides, when it is said that, if we be elected, we shall be saved, whether we use the means of salvation, or not, an absurdity is involved, which certainly is not chargeable upon the doctrine of election, but upon the objection itself. The doctrine of election neither asserts,

nor implies, that men can be saved in their sins. On the contrary, the elect are chosen "to salvation, through sanctification of the Spirit, and belief of the truth;" "through sanctification unto obedience, and sprinkling of the blood of Jesus Christ." The objection, therefore, may be considered as amounting to this; "If we be elected to salvation, through sanctification of the Spirit, and belief of the truth, we shall be saved, whether we be sanctified and believe the truth or not" this absurdity, let it be repeated, is not found in the doctrine of election. For, this plainly implies, on the contrary, that, though a man be elected, he cannot be saved, only in the way of sanctification of the Spirit, and belief of the truth.

And on the other hand, when it is said, if we are not elected, we cannot be saved, though we use the means of salvation, it is implied, that, should one of the non-elect comply with the terms of salvation; that is should he repent and turn to God, he would not be saved. But, surely, there is no such idea contained in the doctrine. On the contrary, notwithstanding the election of some to salvation, it remains an unalterable truth, that "he who believeth, and is baptized, shall be saved." "Whosoever cometh, shall in no wise be cast out." Some, it is true, will never be saved; but it is only because "they will not come unto Christ, that they might have life."

One other objection, only, will be considered. It is,

7. That the doctrine of election is discouraging, and calculated to drive sinners to despair.

But, how can it be discouraging? Whom can it drive to despair? Is it not, on the contrary, the very ground of all encouragement? Let this "foundation of God" be removed, and where shall hope find any ground on which to rest? It must still be borne in mind, that sinners, left to their own choice, all refuse salvation, when offered to them in the gospel. They will not come unto Christ, that they may have life. This being the fact, how are they to b- unless God make them whom will God make

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ing mind. "It is, then, possible," he cries," that God may yet have mercy on me. Some such will be saved; and, possibly, vile and wretched as I am, I may be of the happy number."

So this doctrine furnishes ground for hope, respecting others, and of encouragement to use means, for their salvation. When christians see a child, a friend, or a neighbour, walking in the ways of wickedness, and refusing to be reclaimed, were it not for this purpose of God to save some such guilty creatures, they might well despair of his salvation. But, knowing that God hath chosen some to salvation, and hath "mercy on whom he will have mercy," they may yet hope, that this perverse and stubborn child, or friend, or neighbor, may become a subject of divine grace, and be formed "a vessel of mercy, prepared unto glory." In this gracious purpose of God, therefore, they find ground of encouragement to pray, and to use other means, for the salvation of sinners.

Sometimes, almost a whole congregation, who are favored with the faithful preaching of the gospel, appear very careless and unconcerned about the salvation of their souls. They evidently refuse the gracious invitations of their Redeemer, and will not have him to reign over them. Year after year, their minister, apparently, labours in vain, and spends his strength for nought.—Well, therefore, might he entirely despair of success, were it not for the doctrine under consideration. But, knowing that "God hath, from the beginning, chosen" some "to salvation," that "he hath mercy, on whom he will have mercy;" and that it pleaseth him, "by the foolishness of preaching, to save them that believe," he still labours in hope.—"Possibly," he says, "God may yet pour out his Spirit, even upon this dreadfully stupid congregation, revive his work, and make this people willing in the day of his power; and so my labour shall not be in vain in the Lord." Under such circumstances, how consoling it must be, to the faithful minister of Christ, to know, that God hath chosen some "*to salvation, through sanctification of the Spirit,* and belief of the truth;" and that "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his!"

After all, the reader may feel his heart rise in opposition to the doctrine of sovereign eternal election; he may be much offended with the writer, for having attempted to illustrate and defend it; but let him know, assuredly, that, unless "God hath, from the beginning, chosen" him "to salvation, through sanctification of the Spirit, and belief of the truth;" unless God do have mercy on him, because "he will have mercy," he will perish forever.

TROPHIMUS.

For the Utica Christian Magazine.

ON THE CONNECTION OF THE SIN OF ADAM WITH THE SINFULNESS OF HIS POSTERITY.

It is a question which has, at different times, been considerably agitated in the christian world, in what manner, or in what sense, the posterity of Adam are affected by his sin. A correct knowledge of this question must be highly important, as all the christian doctrines are, more or less, connected with it, or dependant upon it. It is an opinion considerably prevalent, perhaps the more common opinion, that the posterity of Adam were so included in him, as their federal head and representative, as to sin with him in his first transgression.—They who advocate this opinion, conceive that Adam's sin in eating the forbidden fruit, was transferred to his posterity, so as to become their personal sin. This opinion is supposed to be supported by the apostle in the 5th of Romans; particularly in the 12th verse, where he says, "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." From these words it is very manifest, that the apostle considers sin to be as extensive, as he does death, and proves the universal prevalence of the one, by that of the other.—But he does not here assert that the sin of Adam was transferred to his posterity, so as to become their personal sin, nor do his words imply any such thing. All that can be clearly inferred from

these words is, that there is a connection between Adam's sin and the sinfulness of his posterity, or that all men, by some means, become sinners, in consequence of his sin.

Respecting the idea that the sin of Adam was transferred to his posterity, and made their personal sin, the following things may be observed:

1. It does not appear to be consistent with the goodness of God. On the supposition that Adam's sin was transferred to his posterity, or that they sinned in him, all the millions of the human race must be considered personally guilty of a crime, which was committed before they had any existence, & in which they could have no agency. But how can this idea be reconciled with the goodness of the divine character? Can it be right for God to account his creatures guilty of a crime, to which they never consented, and in which they could have no choice? Their connection with Adam as their federal head, makes, in this case, no kind of difference. It would be the same thing to transfer the sin of Adam, or the guilt of his sin, to his posterity, as it would be to transfer the sin of any other man, to another. But this is easily seen to be unjust, and contrary to God's treatment of his creatures. God's ways are equal. He is holy and just in all his dealings with the children of men. It is according to the Divine constitution that "the soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

2. It does not appear consistent with what is said, in the scriptures, respecting the nature of sin. "Whoever committeth sin transgresseth also the law; for sin is the transgression of the law." This is the definition which the inspired apostle gives of sin. And according to this definition, there can be no sin without transgression. And transgression necessarily supposes voluntary action. [illegible] it is conceived, which is the scriptures concerning sin, consistent with the definition apostle here gives, which evidently supposes the voluntary a of the creature in its commission. if this be the true idea of sin, it festly follows, Adam's sin could be transferred to his posterity, t they cannot be considered guilty sin in eating the forbidden fruit. admitting that they could, they be guilty of a crime which they committed, and in which it was i sible they should have any agen all; and, of course, sin, with them, not be a transgression of the law, would be wholly inconsistent wit words of the apostle, or with the id sin, as appears from the scriptures.

3. The sentiment that Adam's sin transferred to his posterity, is incon ent with what is said of a future j ment. According to the scriptures, will judge every man according to works. The deeds of mankind, whe good or bad, will be the rule by w God will distribute rewards and pu ments, at the great day. But they consider the sin of Adam to be tr ferred to his posterity, in such a ma as to be their sin, suppose there are m titudes of the human race who die wi out committing any actual sin. If t be the case it is difficult to determi what will become of them in the fut world. If they have not committed a sin, it is certain they have not tra gressed the law, and therefore can be condemned by it. If they are co demned it cannot be for any evil wo they have done, while here below, b it must be for a crime committed b their first parents, before *they* had an existence. But this would be altoget er inconsistent with the Divine pr ceedings. God will punish, or rewar his rational creatures, according to the works, whether they have been goo or evil.

The fact is, the idea that mankind a personally guilty of Adam's sin, supp ses them to come into the world with sinful, depraved disposition, anteceden to, and independent of, any age their own. And this is the sam say, that the characters of hum ings are formed without their edge, consent, or agency. It very absurd in itself, and contr

scriptures. It is absurd, because we always suppose men to be active, in forming their own characters. And it is contrary to the scriptures; because they evermore represent mankind, in the present state, as forming characters for eternity.

4. The idea of Adam's sin being transferred to his posterity, is inconsistent with the atonement. If Adam's sin was transferred to his posterity, so as to become their personal sin, then it follows, that the sins of mankind must be transferred to Christ, in such a sense as to become his personal sin, in order to his making any atonement. For it is manifest, from the scriptures, that Adam stands in a relation to his posterity, similar to that in which Christ does to his people. This is clear from the words of the apostle in his epistle to the Romans. "Therefore, as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience, many were made," or constituted, "sinners, so by the obedience of one shall many be made righteous." The scripture assures us, that "Christ died for the ungodly,—that he suffered the just for the unjust,—that by his stripes we are healed, and that God made him to be sin for us." But, notwithstanding, we do not suppose that Christ was a sinner, as must have been the case, if our sins were transferred to him. Were we to admit that our sins were transferred to Christ, it would prove him to be the greatest sinner in the universe. But we know, though he was made sin for us, yet "he knew no sin." He was, through the whole period of his life, "holy, harmless, and separate from sinners." This being the case, it cannot be true, that our sins were transferred to him, in such a sense as to become his sins, or to make him a sinner. Consequently, if the parallel drawn by the pen of inspiration is just, the sin of Adam could not be transferred to his posterity.

5. The sentiment under consideration is inconsistent with what is said of a sinner's justification through the righteousness of Christ. There can be no doubt that sinners are justified through the righteousness of Christ, in the same sense, that they are condemned thro' the disobedience of Adam. But is it according to the scriptures, that the righteousness of Christ is transferred to sinners, so as to become their personal righteousness? It is true, Christ is called "the Lord our righteousness." But this imports that all the righteousness, which any of the human race have, is through their union to him. It does not imply that his righteousness is really made the believer's righteousness. By embracing Jesus Christ by faith, believers receive the benefits of his righteousness, and are accepted in the sight of God, as freely as though they possessed it. Still, believers *do not*, and *cannot*, possess the righteousness of Christ as their own. Were this the case, they could not be considered in the view of God, as indeed they are in themselves, sinful and unworthy creatures, and as deserving everlasting punishment.

The true idea of a sinner's justification appears to be this: The sinner by faith is brought into a union with Christ; embraces him as his only Savior, and, in this way, becomes a partaker of those blessings which result from his atonement and righteousness.

Thus it appears, that the transferring of Adam's sin and guilt to his posterity, is inconsistent with the Divine goodness, with the nature of sin, with the rule of a future judgment, with the atonement, and with the justification of a sinner through faith in Christ. And if it is inconsistent with all these, it must be inconsistent with the truth, and of course without any foundation.

The question now returns—What is the connection between the sin of Adam and the sinfulness of his posterity? It is believed, this question cannot be solved in any consistent manner, but the following: The Divine constitution was such, that if Adam had remained obedient to the law of God, his posterity would all have come into the world holy, that is, their first moral exercises would have been holy exercises. But if he became disobedient, and transgressed the law of his Maker, his posterity should commence their existence in

in; that is, their first moral exercises hould be sinful exercises. According o this solution of the question, human eings do not come into the world with n unholy, sinful disposition or taste, anecedent to their having any moral exrcises. They do not come into the vorld stained with the sin and guilt of Adam's sin, before they have committed any sin themselves. But by the Divine constitution, they immediately, r at the instant they commence moral gency, begin, from their own choice, o sin, or to exercise unholy volitions. The first moral exercise they have, decides their character as sinners, and is he first link in the long chain of transgressions, which bind men down to perlition. Hence, it appears, that though ll men became sinners in consequence f the sin of Adam, yet they have, and re accountable for no sins but their wn, voluntary, personal sins. There s, however, one sense and only one, in vhich they may be said to be guilty of Adam's sin, and that is by approving of t. By approving of his sin, or the sins f any other man, we become partakers n his guilt.

But, it may be asked, is the solution f the question which has been given, agreeable to the scriptures? It is humbly onceived that it is. Nothing in scripure is seen to be against it. There is o objection here to the goodness of God. He, as a holy Sovereign, had a ight to constitute Adam the representative of his whole race, and to suspend their future characters upon his conduct; if by doing this, he did not charge to their account the sin of which they were never guilty, and to which they never consented. But this he has not done. Men are accountable only for their own, voluntary, personal sins.— [illegible] is, therefore, no more reason to [illegible] with God for so ordering it, [illegible] sin of Adam should be attend[ed] [illegible] the consequent sin of his pos[terity] [illegible] there would be, if he had [illegible] constitution respecting the [illegible] For by this constitution, the hu[man race] are criminal, only for their [per]sonal sins: and this is surely [illegible]

It is true, that by the Divine [con]stitution, all the human race will [com]mence their existence in sin, and [there] is a necessity for it. Yet, it is [not a] natural, but a moral necessity. [A] necessity which does not exclude [but] establish moral agency. It is a [neces]sity which does not destroy, but [illegible] the freedom of creatures, and [illegible] them active in forming their own [char]acters, and accountable for their sins. And if none are considered [crim]inal only for those sins which they [personal]ly and voluntarily commit, the[y] [illegible] have any reason to find fault with [God] or with his most wise and perfect [con]stitution.

This connection between the [sin of] Adam, and the consequent sinfulness [of] his posterity is consistent with wh[at is] said in the scriptures, respecting the [na]ture of sin. In them sin is represent[ed,] we have seen, to be the voluntary tr[ans]gression of the Divine law. Accord[ing] to the scriptures, there is no sin [but] what consists in voluntary exercise.

It is consistent with the rule by [which] God will judge the world; for accord[ing] to the constituted connection betw[een] Adam's sin, and the sinfulness of [his] posterity, men are criminal only [for] their sinful exercises or evil deeds; [and] consequently, will be condemned [for] them only, at the judgment day.

It is consistent with the scrip[ture] doctrine of the atonement; for acc[ord]ing to this connection, the sin of [Adam] was not transferred to his poster[ity;] and, therefore, it was not necessary [that] the sins of men should be transferred [to] Christ, as their substitute.

It is consistent also with justific[ation] through faith in Christ Jesus: for agree[]ably to this constituted connection, [it is] not necessary that the righteousness [of] Christ should be transferred to beli[ev]ers, in order to their justification; [but] only that by faith they should be [brought] into a union with him, and so parta[ke of] the benefits of his righteousness. [In short,] it is conceived to be consistent [with] reason and the whole word of G[od.]

The subject thus elucidated, [admits] of several obvious deductions.

1. We see the absurdity of [illegible]

common idea, that Christ atoned for original sin, so that infants are free from *any* sin.

This idea proceeds upon the supposition, that Adam's sin was transferred to his posterity. By original sin, they mean the sin which we inherit from Adam, before we have committed any actual transgression, or had any moral exercises. But if, as we have seen, his sin was not transferred to his posterity, then it follows, that they have no original sin to answer for; that is, they are not guilty of Adam's sin, and, of course, they needed no atonement for it. The sin of our first parents in eating of the forbidden tree, may properly be denominated the original sin, as it was the first sin that was committed by human beings. For this sin they were personally guilty. But none of the human race can be charged with the guilt of that sin, unless by approving of it, they voluntarily make it their own. Christ, therefore, by his atonement, has not done away original sin from the human race, or from infants, which they had antecedently to any actual transgression, for no such sin was ever charged to their account. He could not atone for sin in them which never had an existence. Infants, therefore, are not innocent or holy, because Christ has taken away from them original sin, for they never had any such sin. If they are innocent or holy, therefore, it must be on some other account, than their being freed from original sin, by the atonement of Christ. There is a propensity in most parents to consider their infant children, as innocent little creatures, and as beings wholly free from sin. But, it is apprehended, they do not well consider what they do; for, however difficult it may be to conceive how they can be guilty of actual sin, meaning by actual sin wrong feelings, or exercises of heart; yet, in view of scripture, this is the only ground on which we can hope for their salvation. If we deny their being sinners, *actual sinners*, for their can be no other, we wrest them from the arms of the Savior, and exclude them from every hope of heaven. "For there is none other *name under heaven*, given among men, by which we must be saved." Christ says, "I came not to call the righteous, but sinners to repentance." He can never benefit any of the human race, but those who are sinners, *lost sinners*. If infants, therefore, are not sinners, they can never be ranked among the redeemed from among men. Such is the inevitable consequence of denying the sinfulness of infants. These tender mercies are indeed cruelty. Let parents then consider their infant offspring as sinners, and there is room enough for them in the arms of the Savior. If they are faithful to them, they may hope that they will be saved through infinite grace in Christ Jesus.

2. The subject may teach us the inconsistency and cruelty of censuring Adam, as though he had involved us in his sin and guilt without our consent.

The evils which fall upon men, in consequence of their own sins, they frequently charge wholly upon him, as though he was the cause of all their woe, and they exempt from any blame. This is very inconsistent and cruel. For though Adam's conduct was awfully criminal in the sight of God, and attended with the most fatal consequences to his posterity; yet by his transgression he did not involve them in his sin, nor lay them under any natural necessity of following his example. And it may in truth be said, that all the evils which men suffer in the present life, as well as those to which they are exposed in the life to come, do, and will fall upon them, in consequence of their own sins. They suffer no more, and they will suffer no more, though cast off forever, than the demerit of their own personal crimes. Instead, therefore, of laying their blame upon Adam, they ought to take it to themselves, to whom it belongs.

3. This subject shows us that the ways of God are equal. According to the divine constitution, all those who perish, will perish for their own sins, and not for those of another. Men are answerable to God, for those sins only, which are the result of their own choice. There are no other sins in the universe, and can be none, but voluntary sins. Involuntary sins are no sins. If men perish, it will be, because they pull down

destruction upon their own heads. If they die—*die eternally*, it will be because they choose death rather than life. The ways of God are equal. He will punish none, only in exact proportion to those crimes, which they choose to commit. Wherefore, "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die?"

THE BIBLE.

A nation must be truly blessed, if it were governed by no other laws, than that of this blessed Book; it is so complete a system, that nothing can be added to it, or taken from it; it contains every thing needful to be known or done; it gives instruction and counsel to a senate; authority and direction for a magistrate; it cautions a witness; requires an impartial verdict of a jury, and furnishes the judge with his sentence; it sets the husband as lord of the household, and the wife as mistress of the family; it tells *him* how to rule, and *her* how to manage: It entails honor to parents, and enjoins obedience to children. It prescribes and limits the sway of the sovereign, the rule of the ruler, and authority of the master; commands the subject to honor, and the servant to obey; and promises the blessings and protection of its author, to all that walk by its rules; it promises food and raiment, and limits the use of both: It points out a faithful and an Eternal Guardian to the departing husband and father; tells him with whom to leave his fatherless children, and in whom his widow is to trust, *Jer.* xlix. 11. It tea[ches] a man how to set his house in or[der] and how to make his will: It de[fines] the rights of all; and reveals ven[geance] to every defrauder, over-reacher, [op]pressor. It is the *first book*, *best* and the *oldest* book in the world; it contains the choicest matter; gives th[e] best instruction; and affords the [grea]test pleasure and satisfaction that was revealed: It contains the best [and] profoundest mysteries that [...]; it brings the best [...] the best of com[fort to the inquiring] and disconsolate: It exhibits life and immortality [...] lasting, and shews the way to [...] a brief recital of all that is past, [...] prediction of all that is to come [...] all matters in debate, resolves a[...] and eases the mind and conscie[nce of] their scruples: It reveals the on[ly] and true God, and shews the wa[y...] and sets aside all other gods [...] scribes the vanity of them, a[nd...] that trust in them: In short, it [...] of laws, to shew right and w[rong...] book of wisdom, that condemn[s...] ly, and makes the foolish wise [...] of truth, that detects all lies, [...] futes all errors; and a book [...] that shews the way from e[...] death: It is the most compendi[...] in all the world, the most authe[ntic...] the most entertaining history [...] was published: It contains [...] ancient antiquities, strange eve[nts...] derful occurrences, heroic deed[s...] alleled wars: It describes the [...] terrestrial, and infernal worlds; [...] origin of the angelic myriad[s...] tribes, and devilish legions: [...] struct the most accomplished [...] ic, and the profoundest artist [...] teach the best rhetorician, and [...] every power of the most skil[...] metician, *Revelations* xiii. 18 [...] the wisest anatomist, and exe[...] nicest critic: It corrects the [...] losopher, and confutes the wise [...] omer: It exposes the subtle so[...] makes diviners mad: It is a [...] code of laws, a perfect body of [...] an unequalled narrative; a boo[k...] a book of travels, and a book [...] ages: It is the best covenant t[...] was agreed on, the best deed t[...] was sealed, the best evidence [...] was produced; the best will t[...] was made, and the best testa[...] ever was signed. To unders[tand...] to be wise indeed; to be ignora[nt...] to be destitute of wisdom. It is [...] gistrate's best rule, the house-w[ife's...] guide, the servants best directo[ry...] young man's best companion [...] the school boy's spelling book, [...] learned man's master-piece; [...] tains a choice grammar for [...] and a profound mystery for [...] is the ignorant man's dictionary

wise man's director; It encourages the wise, and promises an eternal reward to the excellent. And that which crowns all is, that the Author is without partiality, and without hypocrisy, "*in whom is no variableness nor shadow of turning.*"—N. Y. Spectator.

Rev. Mr. Beecher's Sermon, at the installation of Rev. Mr. Keyes, at Woolcot, Connecticut, delivered, Sept. 21, 1814.

ISAIAH lxi. 4.

And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

THE text predicts the civil and religious order, which should succeed the restoration of the tribes from Babylon. During that long exile, many fields lay untilled, and many cities without inhabitant, their walls broken down. The temple and the synagogues of the nation lay, also, in ruins. But "they shall build," saith the prophet, "the old wastes."—The fields shall be tilled—the cities inhabited—the temple rebuilt—and the worship of God restored.

The prediction has unquestionably a reference also to the latter day, and announces that great spiritual change, which awaits the nations, made desolate by sin. In all lands the wastes shall be builded—the wastes of paganism—the wastes of mahometanism—the wastes of popery—the wastes of atheism and heresy.

The accomplishment of this universal restoration, will include the raising up of decayed churches, as well as the planting of new ones, and will be accomplished, doubtless, by the charities and benevolent exertions of those religious communities, which are blessed with the institutions of the gospel.

The waste places of Connecticut, and the duty of building them, will be the subject of consideration in this discourse. That there are desolations in this State, will not be questioned by any, minutely acquainted with our circumstances. Not a few societies have ceased to hear those doctrines of the gospel, by the instrumentality of which, the Spirit of God awakens, converts, and sanctifies men. A number of churches have become feeble, and by hard struggling prolong, from year to year the enjoyment of divine institutions. While some have, long since, fallen and are lying, now, in utter desolation.

The building of these wastes will include the propagation of the truth, the communication of strength to the feeble, and the restoration of fallen societies to the order of the gospel.

In the illustration of the subject it is proposed to consider

I. The causes of these desolations.

II. The means of restoring them.

III. The motives to immediate exertion for that purpose.

The immediate causes are, evidently, the difference of religious sentiment and worship, which prevails, connected with a criminal indifference to the institutions of the gospel.

There is not, in the state, a town or parish, unable to support the gospel constantly, and with ease, provided all the families in the limits of each, were of one heart, and of one way to serve the Lord. But the property, in many societies, is divided between three or four different denominations, besides a part, which the love of money, and indifference to the gospel withdraw, wholly, from the support of divine institutions. The consequence is, the decline, and, in some cases, the entire subversion of that religious order which our fathers established.

But, by what causes has this change been accomplished, in the religious opinions and habits of the people?—The fathers of Connecticut came here on purpose to establish, and perpetuate that religious order which is, still, the prevailing order in the State. They were united in their views of doctrine and discipline; were strongly attached to the religious order they had established; and, with singular wisdom, provided for its perpetuity. Believing godliness to be profitable to the life that now is, and ignorance and irreligion to be crimes against the State, they required every society, by law, to support the gospel, and every family to contribute its proportion and attend statedly upon its ministrations.

In the formation of a new settlement of not more than twenty families, a minister, a meeting-house, and a school house, were deemed as indispensable as their own dwellings.

Thus organized, for more than a century Zion was a city compactly builded, and friends and foes might, with different emotions, "go round about her and tell her towers, and mark her bulwarks, and consider her palaces." By what causes, then, have these changes been accomplished? The most efficacious are, doubtless, remote, have operated silently and slowly, and produced their results at periods so distant as almost to elude observation.

In bringing them into view, no unkind feelings are indulged by the speaker, towards christians of other denominations, and nothing disrespectful or injurious is intended. The importance of the subject demands the proposed investigation, which it will be his endeavour to conduct with the verity of the historian, and the fidelity of the surgeon, who wounds only to heal.

A remote cause of our present wastes, is to be found in a very great declension of vital piety in the churches, which took place many years ago.— For more than one hundred years, the pastors and churches of Connecticut were strictly evangelical; but at length, different views concerning doctrine began to prevail. This was occasioned by an alarming suspension, for many years, of the special influence of the Spirit, and by the expedients of human wisdom to replenish the churches without the agency of God. One effect of this decline was, the introduction, into the ministry, of men, who probably had never experienced the power of divine grace on their hearts, and who, of course, would be prepared by native feeling to oppose the doctrines of the gospel. From such, nothing better could be expected than a cold, formal, unfaithful, unproductive ministry, and a gradual approximation to another gospel. Those precious doctrines, which are the power of God to salvation, were, of course, first omitted, and at length openly ... The consequence was, that ... of many waxed cold, and the ways of Zion mourned, be... few came to her solemn feasts."

Alarmed at the declining nu... of the church, and the consequ... increase of the unbaptized, our fa... with pious intent, doubtless, but ... a most unwarrantable distrust of ... and dependence on human wisdo... troduced what has since been de... inated the *half way covenant.*

According to the provisions of ... anomaly in religion, persons of a ... lar deportment, though destitute of ... ty, might be considered as, in ... sense, church members, and offer ... children in baptism, without comi... the sacramental supper; an ordina... for which, religion was still deemed ... dispensable. The practical effect ... that owning the covenant, as it was ... led, became a common, though ... ceremony, and baptism was exten... to all, who had either sufficient re... to fashion, or to self-righteous doi... to ask it for themselves, or for th... children. As to the promises of e... cating children in the fear of the Lo... and submitting to the discipline of ... church, on the one hand, or of wat... ful care on the other, they were al... disregarded, both by those who ex... ed, and by those who made them.

Others, alarmed by the same decl... sion of numbers, in the visible chur... and leaning equally to their own und... standing to provide a remedy, discov... ed, as they imagined, that grace is ... necessary to the participation of eit... ordinance, that there is but one cove... ant, the condition of which might ... *moral sincerity,* and that the sacram... of the supper, like the preaching of t... gospel, might be numbered among t... means of grace for the conversion of t... soul. With these views, the doors ... the church were thrown open and ... the congregation, who *could* be, we... persuaded to come in.

These innovations in discipline, th... resisted by many churches, and not i... troduced without considerable agitatio... became, at length, in some shape, a... most universal throughout New En... land. The consequences were, wh... might be expected where sinners a... countenanced in drawing near to G...

with their mouth, while their heart is removed far from him, and their fear towards him is taught by the precepts of men. They were the annihilation of church discipline, and the prevalence of self-righteous Arminian feelings and opinions, mingled with the disjointed remains of evangelical doctrine. Without an absolute rejection of the doctrines of grace, the preaching, and the feeling, and the practice, to a great extent, were, "*do and live.*" Good works, and the use of means, occupied the foreground, while the Holy Spirit waited, at humble distance, to accomplish the little which remained to be done, as the reward, or promised consequence, of antecedent well doing. So alarming had this declension of vital piety become, in the days of Cotton Mather, as to occasion the memorable prediction, that in forty years, should it progress as it had begun, convulsions would ensue, in which, churches would be gathered out of churches;—a prediction, afterwards, signally verified.—For in the year 1740, it pleased the God of our fathers, to visit the churches of New England by the special agency of the Holy Spirit. But this joyful event, which commenced the restoration of evangelical doctrine and discipline, and planted the seeds of those revivals, which still prevail, was, through the weakness of some and the wickedness of many, made the occasion of evils, which are felt to this day.—I allude to the opposition, which was made to this work of God, by the unconverted, the formal and the timid; the prejudices it excited against a learned ministry, and the standing order, the intemperate zeal it enkindled, the separations it occasioned, which rent many churches, and laid the foundation for that diversity of religious opinion and worship, which has so unhappily, enfeebled some churches and brought others to desolation.

Until these separations, which a proper zeal and prudence, on the part of pastors, and churches, might have easily prevented, the ancient external order of the churches remained with but little variation, or prejudice against it. The *inhabitants of the same town* or parish were of one denomination, and worshipped together in the sanctuary, which their fathers had built. But now, driven from their ordinary course by a repulsion so violent, the separatist became, for a season the subject of an enthusiasm, which defied restraint and despised order. In these new societies, awoke that spirit of proselytism, which has out-lived them, and those deeprooted prejudices against a learned ministry, and those revilings of a hireling priesthood, and the standing order, and those complaints of persecution, which have not wholly ceased to this day.—Built up, however, by the zeal of an emergency, and destined to ultimate decay, they were still prevented by a strong aversion, from coalescing with the regular churches, and of course, laid the foundation, and furnished the materials to build up the several denominations, which now prevail in the State.

A beginning having once been made, a small society of whatever name, being once established, various causes would naturally contribute to perpetuate and enlarge it. All, who were fond of novelty and given to change, could now make experiment how it would seem to worship God in some new way; and every one, who, by any means, became dissatisfied with his minister, or the deacon, or the church, or any member of the society, could take a speedy revenge, by going to another denomination. The covetous, constrained by law to pay against their wills, for the support of the gospel, soon learned to plead a tender conscience, to save their money, and joined themselves to the denomination, which could help them on to heaven, at the least expense.

As another cause of debility and desolation, may be noted the defections occasioned by the restoration of evangelical doctrine and discipline. The revivals of 1740 were the commencement of a reformation, which has bro't us back, with few exceptions, to the doctrines and discipline of our fathers. A change so great, however, and so contrary to human depravity, fortified by custom, was not to be accomplished without resistance. Accustomed to the

immunities of church membership, and pleased with this self-righteous, dilatory method of preparation for heaven, the unconverted were alarmed at the demands of immediate repentance, and offended at the distinction, both doctrinal and practical, which now began to be made between the righteous and the wicked. It was not till after nearly half a century of controversy, in the progress of which, many churches were shaken, and many societies enfeebled, that the point became established, that a credible profession of religion is indispensable to church membership;—and that the seals of the covenant are to be applied to none but to the members of the visible church and their children.

Another cause of desolation, more limited in its operation, but not less disastrous in its effects, where it has operated, has been, the timid policy of forbearing to preach plainly those doctrines which offend, and of shrinking from a vigilant, efficient discipline in the church, lest these things should interrupt the peace, and endanger the stability of the congregation. It has been called prudence; but experience has shown it to be a prudence, which, in the beginning, surrenders at discretion, to the enemy, to keep him quiet; which substitutes policy for duty, and relies on temporising expedients, instead of the protection and blessing of God, in the fearless performance of duty. The uniform effect has been, weak hands, and a faint heart, to the minister; the loss of personal usefulness, the suspension of divine influence, the decline of piety, immorality and error in the church, and impiety and licentiousness ...t; until, at the death or dismission of the pastor, the church has become ... extinct, and the congregation ...ated to the verge of ruin.

...ause of decline and desolation the insidious influence of ...osophy. The mystery of in...d in Europe, been operating ...g time. The unclean spirits ...mmenced their mission to the ...f the earth, to gather them to ... battle of the great day ...ty. But when that mighty convulsion took place, wh... second time burst open the bottom... pit, and spread darkness and di... over Europe, every gale brought t... shores contagion and death. T... sands at once, breathed the tainte... and felt, at once, the fever kindle i... brain. A paroxism of moral mad... ensued, and terrific innovation. I... phrensy of perverted vision every... appeared a friend, and every frie... foe. No maxims were deemed too ... to be abandoned, none too horrid t... adopted. No foundations too deep ... to be torn up, and no superstructure ... venerable to be torn down, that ano... might be built, such as, in Europe, t... were rearing with bones and blood... As the institutions of Connecticut, h... ever, were built upon a rock, and w... defended by thousands not yet bere... common sense and moral principl... few experiments evinced that such fo... dations could be shaken, only by ... slow progress of undermining. It ... mained, therefore, to extend the atm... pheric mania till it should subtract fr... their defence, and add to the host of ... sailants, a number sufficient to acco... plish the work. With great feigned rev... ence, therefore, were the Bible and ca... echetical instruction exiled from t... school. The polluted page of infidelit... every where met the eye, while i... sneers and blasphemies assailed the ea... The specious argument of leaving chi... dren, unbiassed, to choose their own re... ligion at a riper age, gave leisure for de... pravity to mature its alienating prejud... ces, and for lies to extend their influ... ence, and for vicious habits to establis... their unresisted dominion. The resul... was, a brood of infidels, and heritics and profligates, a generation prepared to be carried about, as they have been by every wind of doctrine, and to assail, as they have done, our most sacred institutions.

But the time, at length, arrived, when all the preceding causes were enlisted as auxiliaries, merely, and invested with double potency, by political viol... and alienation.

The origin and progress of these ... lisions of party, need not be traced; ... is it the object of this discourse to ...

the contending parties in the scales of justice, to ascertain their relative guilt, and measure out a retribution—a work which belongs to God and the judgment of the great day.

But the effects of this unhappy controversy have been such, upon this once peaceful State, that the combatants, on both sides, have occasion to sit down and weep together over the desolations which the conflict has occasioned. For it has been keen and dreadful, and, like the varying conflict of battle, has marred and trodden down, whatever has stood within the range of its commotion. On every field over which it swept, abiding traces are left of its desolating career. Families divided, neighbors and friends imbittered, ministers and people alienated, churches divided, and the numbers of seceding denominations multiplied, with all those bitter feelings which contention, and stripes, and wounds are calculated to inspire.—At the present moment there is, scarcely, an ecclesiastical society in the State, which has not experienced a diminution of its numbers; or a seceding denomination, which has not been established or augmented by these political contentions, as a cause without which, such things had never been. To the preceding causes must be added, if we speak the whole truth, the direct enterprise of religious denominations, to augment their numbers.

Feeling as all minorities ever have felt, and impatient to exchange the inconveniences of weakness, for the advantages unavoidably attached to numbers, and confident, as all denominations are, of being exactly right, a deceitful heart might easily mistake the combined impulse of proselyting zeal, and restless ambition, for unmingled zeal for the Lord of hosts, and might verily think that many things ought to be done to pull down the *standing order*; which things, also, as the circumstances of the times have favored, have been done.

The operation of all these causes has been greatly facilitated, by the change made in the law for the support of the gospel, to accommodate it to the changes in religious opinion which had gradually taken place in the State. It was the fundamental maxim of the civil fathers of this State, that the preaching of the gospel was, in a civil point of view, a great blessing to the community, for the support of which, all, being equal partakers of its civil benefits, should equally contribute according to their several ability. This law, while the inhabitants of the State were all of one way, was entirely efficacious, and secured to the people of the State, at least, four times the amount of religious instruction which has ever been known to be the result of merely voluntary associations for the support of the gospel.*

* It has been said that the gospel will support itself, and that civil laws have nothing to do with the support of the gospel. If it be meant that the gospel will exist in the world, though we should neglect to support it in Connecticut, it is true; but if the meaning be that God will continue to us a faithful ministry, and bestow his blessing upon it, though we should withhold the means for its competent support, it is not true. The certain continuance of the gospel in the world, no more ensures its continuance where the proper means are neglected, than the certain continuance of seed time and harvest in the world, prove that the people of Connecticut may neglect to plough and sow and still expect an abundant harvest.

And with respect to the manner in which religious instruction shall be provided, no plan has ever yet been adopted so effectual as legislative provisions, which shut out individual discretion, and require every man to pay for the support of the gospel according to his property. The experiment has been fairly made on our right hand and on our left, of what may be expected from voluntary associations and contributions for the support of divine institutions; and the result is, that at least four times more religious instruction is secured by legal provision, than has ever been provided to any considerable extent by voluntary discretion.—Even in this State, since the evasion of the law has become practicable and common, the amount of religious instruction provided by themselves by that portion of our population, who have reserved to their own discretion what they will give, has dwindled in nearly the same proportion. One Sabbath in three, is probably about the medium amount of religious instruction, which they think fit to provide for themselves or their families; or, to use their own language, which the gospel 'provides for itself.' This too is falling off in the face of a general, contrary example, and in spite of antecedent education and habit. What then is to be expected from the next generation, and what is to be the destiny of this state and its institutions, should an increasing portion of our population grow up in such comparative ignorance? If any portion of the in-

immunities of church membership, and
pleased with this self-righteous, dilato-
ry method of preparation for heaven,
the unconverted were alarmed at the
demands of immediate repenta...
offended at the distinction, bo...
al and practical, which now
be made between the right...
wicked. It was not till
half a century of contro...
progress of which, many
shaken, and many socie...
that the point became ...
a credible profession ... ca-
dispensable to church ... Sab-
and that the seal...
to be applied to
bers of the vi...
children.

Another ca... immoral-
limited in its o... the means
astrous in its ... is this all,
rated, b... attend only
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chur... grancy of thought
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bility ... the impression of the
call ... ty and no family can hold
she ... the current of depravity and
be ... tion, by 1 Sabbath in 3.
th ... are correct, it is deplorable to
s... what thoughtlessness and disre-
...quences, men will cut themselves
... off their families, and, by conse-
quence, successive generations of posterity,
from at least two thirds the amount of that re-
ligious instruction and restraint which God
has provided to bless them in time, & to qual-
ify them for heaven. All this would be to be
lamented if the remaining portion of instruc-
tion was as good matter and manner as the
whole, which they have abandoned. But how
little is thought of truth and its importance in
the feverish haste of revenge or the narrowness
of avaricious savings. Oh! 'tis enough to
make angels weep, to see whole families of
precious, immortal children, unconscious of
their doom, cut off at once by this rash act of
a father from the hearing of the truth, to fam-
ish by hearing nothing, or be poisoned by hear-
ing error. Oh! how will such rash deeds ap-
pear in the day of judgment, when the wretch-
ed father, undone by his folly, shall find him-
self surrounded by his ruined family, undone
by his anger, or destroyed by his parsimony!
... must their agony torture him, and their
... harrow up his soul! What imprecations
... long line of descendants, ruined by his
... assail his ears—And what anguish
... heart while he goes away with them
... ing punishment, where their worm
... their fire is not quenched!

mighty convulsion too... ...portin
second time burst ... ...ove, w
pit, and ... to liberate
... without co
... or the support of
...ere, and progres
the amount of rel
...on, and moral influen
...; a thing which the law
...end. While it accommo
conscientious feelings of ten,
modates the angry, revengef
cious, and irreligious feelings
and threatens by a silent, con
ration, to undermine the deep-
dations of our civil and religio

The vital principle of our
that every man shall pay acc
his property, somewhere, for
port of religious instruction, as
civil benefit, and for the pre
of morals, and good order, in
is gone. Every man, who c
do it, withdraws, now, by a l
agement, his whole tax from
port of the gospel; and the
lamentably manifest in the n
tion of feeble societies & wast

It has taught also the mali
the irreligious the art of break
societies, and multiplying, b
our desolations. It is only
the firebrands in each socie
kindle up a flame which sh
them, and the society, whic
the garden of Eden before the
comes a desolate wilderness

The last cause which I shal
is the remedy which has,
been applied, to rescue decl
gregations and raise waste pla
usual result has been, the sett
a minister, upon an incompet
with the expectation that he
port himself, in part, by his
tions. The result has usually
might have been anticipated
of wordly care and exertion,
cessity began, becomes so
confirmed habit of worldlines
the ministry becomes entirel
dary consideration. Gain is
for godliness, and preaching
becomes a convenient auxi
system of accumulating wea
man has become a thriving

ool-master, a sagacious specu- has long since ceased to be a nister of Jesus Christ. ughts, his heart, hi time, are secular pursuits, while, with ly he deals out one day in se- d commendations of that reli- whose n erests he betrays. But more common effect is, that his inistry embarrasses his worldly enter- rise, and his worldly enterprise, his ministry so much, that both become comparatively unfruitful. He cannot pursue his worldly business to the best advantage, because he is a minister, and he canno pursue the work of the ministry to advantage, because he is a farmer; the combined result is, a bare support, with a double tax of care, few books, and no leisure to read them, little time for study and that of ittle value, from the impossibility of putting in requisition, at a moment's warning, the resources of a mind vexed with ceaseless care, and long since, a stranger to habits of study He laments his situation, longs to devote himself to his work, hopes for better days, while every year brings new conviction, that they will never come. In this unequal struggle his days of improvemen pass away, his mind undisciplined, his heart cold and formal, his sermons unpopular abroad, and irksome at home.—He neglects to visit his people, for he has no time; he neglects district and meetings for prayer; and the main spring being removed, all the movements which are the life of religion, stop. In proportion, also, as he does less for his people, he loves them less, and their affection for him declines in the same degree;—and now sectarians, with flaming zeal, break in upon his charge, and preach and pray and visit, and do just those things to alienate his charge, which ought to have been done to attach them to himself, and to one another. Alarmed at this furious onset, he hurls from the pulpit, unavailing invectives against the foe, and makes some feeble exertions, to prevent, by action, a defection, which hard names will only extend. But it is all too late; the kind attention, by which he might once have *bound his people to himself* forever, has been exhibited by a stranger, who has stolen away their hearts, by an irretrievable delusion. And now his little salary presses hard upon the diminished number of his people, is poorly paid, and operates as a constant temptation to increased defection. Alarmed at their danger, his people complain that he does not visit them, & take pains to hold the congregation together; and he, in return, complains that they have not enabled him to do it, by providing for him, competent support, o even by he punctual payment of the pittance stipulated. Complain begets complaint and crimination begets crimination, until at length he crisis arrives —his people, weakened by defections, can no longer raise his little salary; and he, by the most strenuous exertions, cannot do without it. Of course a council is called, and the pastoral relation is dissolved. The pastor with a large family, in the decline of life goes an exile to the wilderness, or settles in some other declining church, to repeat the same experiment, and, unless death prevent, to witness the same result.

The Society which by a trifling additional effort, might have commanded the whole time of their pastor, and become yearly stronger, have by their injudicious parsimony frittered away their strength and brought themselves to desolation—have dug their own grave, and lie down in it to awake no more. One half the time of a minister, who devotes his whole time to his appropriate work, would be more efficacious to build up a declining society, than all the scraps of time, which any man compelled to support himself in part, can possibly rescue from the toils and cares of worldly avocations. The success of a minister depends much, under God, upon the state of his mind and his heart—a mind disciplined by study, and a heart warmed by action in his blessed work: a state of mind and heart which cannot be preserved amid the distractions of cares, and the din of business, and which cannot be commanded for immediate use, the moment he sits down in his study, or steps from the world into his pulpit.

It would be far better, that two feeble

2. Unless these desolations are built they will become more desolate.

The heart of man is desperately wicked, and freed from the restraints of religious instruction, will go on indefinitely from bad to worse. Where the restraints of religion cease to operate, the restraint of law will also be speedily unknown, for the plain reason that, in such communities, there will be none to execute the laws. The result will be intemperance, profane swearing, gambling, idleness, poverty, hatred, variance, strife, disease and woe.

Were these temporal calamities the chief miseries of such desolations, their claim upon our christian sympathy would not be small. But these are only the beginnings of sorrow. The bondage of corruption, commencing here, will extend through eternity. The career of iniquity, here begun, will hold on its unobstructed course and never end. There is no bottom to the pit in which these wastes have begun to sink; no limit to the woes which are before them, and little hope that they will ever escape. The aged die with the measure of their iniquity full, and children are born to fill up the measure of their fathers, until wrath, to the uttermost, come upon them. No revivals approach to burst the bands of wickedness and proclaim liberty to the captive. No day of hope dawns, no ray of light breaks in. There is no rain, neither any dew upon them from heaven, and no breath of the Lord visits the bones, which are dry, very dry. Brethren, is there no help? Among all the churches in this State, dwelling at ease, is there no eye to pity, no arm to save?

3. If these waste places are not built they will exert a powerful influence to create other wastes and extend the scene of desolation.

The inhabitants of neighbouring towns exert no inconsiderable influence upon each other. The good encourage the good, and the bad countenance and strengthen the bad. By means of intercourse, their opinions, views, and feelings are interchanged, the moral atmosphere of each is breathed by the other, to an extent, which will sensibly affect *the moral system* of both. Beside, each waste, like Babel, will send out yearly, its host of emigrants, of many tongues;—strangers to the fear of the Lord, and furious in their opposition to our civil and religious order, and prepared to exert, always, a pernicious, and sometimes, as circumstances favour, a fatal influence upon the town or society in which they reside.

From these wastes also sally forth the infidel, seeking whom he may devour;—the universalist, to quiet profligates in sin, and multiply their number; the political empiric, to augment his party;—and the sectarian of every name, to proselyte, until a broad circumference around shall become as divided, and weak, and dissolute, as Babel itself. Evil communications corrupt good manners. Their word eateth as doth a canker. A conflagration on the borders of a city is not more to be dreaded, than a society, bereft of the gospel, emancipated from the fear of the Lord, and self-destroyed, is to be feared by neighbouring societies.—Facts, lamentable facts, may be found in this State, to justify these apprehensions. There are, this moment, in this State, waste places, which exert precisely the kind of influence, which we have ascribed to them.

4. If the wastes among us are not built, they will undermine, ultimately, the civil and religious order of the State.

Our past unity and strength, in a civil point of view, has been owing to the very extended, and happy coincidence of religious views and feelings in the State. Destroy this coincidence, and you disseminate the causes of jealousy and alienation, and multiply the difficulties of legislation. It was the conflict of religious competition that brought Charles to the block, and broke down, for a time, the strong government of England. And let the wastes, in this State, multiply till one third of the freemen shall care for no religion, a third attach themselves to various, seceding denominations, and a remnant, only, walk in the old way, and the unity of our councils and the vigor of our government would be gone. The business of legislation would become a scene of intrigue and competition of religious

and political [illegible] temporis[illegible] [illegible] and [illegible] [illegible]

[illegible]

from the heavens? To them of desolation our fathers came these churches, which now [illegible] and to transmit those [illegible] which now enlighten them, [illegible] tablish, unfettered by Europe[illegible] those institutions which mig[illegible] their posterity till the second [illegible] our Lord; and God was with [illegible] They accomplished their [illegible] went to heaven: leaving to the[illegible] us only the labour of preserv[illegible] they had bequeathed. And [illegible] we listen to the syren tongue of [illegible] us to substitute anoth[illegible] and another gospel? And sha[illegible] [illegible] prevent our contend[illegible] [illegible] their preservation? [illegible] [illegible] pursue his [illegible] [illegible] fall, and desolation [illegible] alarm be sounded [illegible] counteracting efforts be [illegible] How could we answer it to Go[illegible] [illegible] How could we [illegible] [illegible] face should we m[illegible] [illegible]

The time past is more th[illegible] [illegible] have neglected our d[illegible] [illegible] our dangers. For [illegible] combinations of inauspi[illegible] [illegible] been exerted, with [illegible] the religious orde[illegible] [illegible] the systema[illegible] [illegible] of self-preserv[illegible] [illegible] our laws, to [illegible] sense of the pe[illegible] [illegible] these mig[illegible] [illegible] common ti[illegible] [illegible] and to meet the [illegible] are not suffi[illegible]

are rent with the cry of bigotry and persecution. Is it not time, then, to awake to our duty, that, by a vigorous enterprise, we may retrieve what is past, and stop the progress of decline? The causes which have laid us waste, are, many of them, in operation still, and without a special counteracting influence, will not be confined to their present limits. Other churches will become feeble, and the feeble desolate. Ambition, covetousness, irreligion, revenge, and false zeal, by their continual droppings, will wear away, by piecemeal, our firm foundations. The children of alienated families are multiplying, and their education, or want of it, are operating alike to change the character of the State. Their opinions, their property, their example, and their suffrage will have its influence in every town, and upon all our public concerns, changing, silently, and to a fatal extent, the civil, the moral, and the religious character of the State.

A few words in the application of this discourse may properly be addressed to the pastor elect.

My Brother,

From this discourse you perceive your duty to this people, and to the church of God. To you, though an earthen vessel, is committed that treasure, which is able to enrich them forever. Upon your fidelity, under God, will depend their eternal destiny. To become faithful, you must study. Neither talents nor piety will supersede the necessity of application. The mind must be disciplined or it will lose its vigor; it must receive, or it cannot communicate. Sermons must be studied, or they will be common-place, pointless compositions. Unstudied, written sermons, are as much more intolerable than unpremeditated, extemporary effusions, as methodical dulness is more irksome than immethodical zeal—for as to matter both will hang in even scales. But study is not all; you must act. You must take care of the wastes in your own limits. You must be instant in season and out of season, to preach the gospel to your people.—Calling together, from week to week, the different districts of your charge to speak to them the words of eternal life. To you is committed the care of the lambs of this flock. Your discretion, and enterprise, and influence, will be the spring of that whole system of religious education, which, under God, must determine their character for time and eternity. You are to catechise them and to stimulate the church, and every family in your charge, to the work of religious education. It becomes you to acquire, as you easily may do, an all-pervading influence among your people, under which, they shall assume a character and stability, such as they ought to possess. That prudence, in a minister, which would avoid difficulties by doing nothing, is pernicious. It is your duty to be active, and prudent too. It is not enough that your charge grows no worse. Without special hindrances, you must be sadly deficient, if they do not grow better. But to gain this all-pervading influence, you must love your people, and secure to yourself a reciprocal attachment. And to do this you must be faithful to them. You must know your flock, attend religious meetings, pray by the bed of the sick, visit mourners, and go from house to house to teach them and to do them good.

Such, brother, is the work in which you are about to engage. Do you shrink from such toil—such exclusive consecration to your work? Have you much collateral business of your own? A literary field to cultivate for fame? A vineyard of your own to till, and flocks to tend, for filthy lucre's sake? Now then is the time to stop, for it is better not to vow than to vow and not perform. If private christians cannot serve God and mammon, much less can faithful ministers of the Lord Jesus. But if your heart's desire is, to give yourself wholly to the Lord, and to know nothing among your people, save Jesus Christ and him crucified; and if still, at times, the cankering thought arise, what shall I eat, and what shall I drink, and wherewithal shall I be clothed, then, brother, have faith in God. Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly

[illegible] feedeth them. Trust then in the Lord and do good, and verily thou shalt be fed. For it is not merely a duty enjoined upon others, that they, which preach the gospel shall live of the gospel, but a promise also given to his ministers, which Jesus will not fail to verify. Be faithful, then, to God and your people. Give them your time, your talents, and your prayers. Let them know, from experience, the blessings of a faithful ministry; and God, I doubt not, will both incline and enable them to take care of you.

You perceive, also, from what has been said, your duty to the church of God generally. No minister liveth for [illegible] charge exclusively. An extended field lies open before him, to be cultivated by the joint labours of pastors and churches. To you, with others, it appertains a friendly care of vacant churches and waste places. To you it belongs, as a guardian of the church, to attend statedly the several ecclesiastical meetings of the church, that you may know her interest, and afford your counsel and co-operation for the general good. Indolence, or indifference, or worldly business, which produces a neglect of ecclesiastical meetings and enterprise in the business of the church, will limit your influence to do good, diminish your zeal to do good, and subtract essentially from your stimulus to pastoral fidelity among your own people. Nor is your eye, or your hand to be confined to the narrow limits of an association. The [illegible], the Nation, the World demand your prayers, and charities, and enterprise. Do you sink under such a weight? It is enough to crush an angel. But with Christ, strengthening you, you, [illegible] it all.

The church and congregation in this [illegible] will now permit a brief application [illegible] has been said to themselves. [illegible] have heard, friends and brethren, [illegible] satisfaction, of your high es[illegible] of gospel privileges, and of [illegible] [illegible]able exertions to avert [illegible] and your children the [illegible] becoming a waste [illegible] of policy you [illegible] on principles of the strictest economy you have acted the saving part;—for had you fallen, the tax of your vices had been more than four times the expense of supporting the gospel. The tax of intemperance, of litigation, and of sickness induced by the excesses which prevail where the gospel does not restrain men, would grind you to the dust. There is that withholdeth more than is meet, and it tendeth to poverty; and in no case is this proverb more strikingly verified than in those parsimonious calculations by which societies curtail to themselves the privileges of the gospel.

You perceive, brethren, from the sketch given in this discourse, what your pastor is called to do; and you cannot but perceive that your best good demands that all of it should be done, and that to do the whole, will occupy every moment of his time. If, in reality, you were unable to support him so that he might devote to your service his whole time, in that case, could no help be derived from other churches, after the example of Paul, it might be his duty, by his own hands, to minister to his necessities. But if the same wisdom guide you, which hitherto has seemed to prevail, you will see to it that the necessity be *real* and not imaginary; the result of a natural and not a moral inability; created by the providence of God and not by that covetousness, which is idolatry. As much as in you lieth, you will see to it that no avocations of necessity divert him from those labours, which your best good demands.

It is a sad mistake, too often countenanced by ministers themselves, that small congregations are unable to support the gospel: when the fact is, that no congregation is able to do without the gospel; for the tax of desolation is four times as expensive as the tax, which is requisite to support the institutions of religion. This is no fiction.—Go to those societies, which have judged themselves unable to support the gospel;—go to parents, and demand the items squandered by their prodigal children, beside breaking their hearts by their undutiful conduct. Go to the tavern on the Sabbath day and on week

days;—attend the arbitrations, the courts, the trainings, the horse-racings, and the midnight revels;—witness the decayed houses, fences, and tillage; the falling school-house, and tattered children of barbarous manners, and then return to your own little paradise, and decide, whether you will exile the gospel, as too expensive to be supported. If you are too poor to support the gospel, you are, demonstrably, too poor to do without it. If the one would severely press you, the other would grind you to powder. A few families may fatten in waste places, but it will be upon the vices of the rest. The greater portion will be poor, and ignorant, and vicious. Do you demand how a poor people can support the gospel? Let them first appreciate the privilege according to its importance, and then let the father, and the mother, and the son, and the daughter, and the servant, lay, weekly a light tax upon their pride, and another upon appetite, needlessly gratified, and add to these savings another item, acquired by some special effort for the purpose; and another, as God shall have prospered their lawful industry, and the result of the whole would be an abundant supply.* Any ten families of ordinary property, could better afford to support the gospel, than to do without it. When societies calculate what they can afford to give for the support of the gospel, they go upon the supposition, that what they do give is so much subtracted, annually, from the whole amount of their income; a supposition, which is utterly erroneous;—for, in fact, as it respects the diminution of property, they give nothing. The gospel is not a debtor to those who support it, but they are debtors to the gospel. It does not subtract from the property of a society, but adds to it, more than it takes away. It is God himself who hath said, Honour the Lord with thy substance, and with the first fruits of all thy increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. This duty of supporting the worship of God has not ceased with the Jewish dispensation, nor has this promise been repealed, and the whole providence of God, to this day, has been a practical confirmation of his faithfulness in its fulfilment. The Jews often distrusted this assurance and robbed God to save their property, but they were always reduced by the experiment. They sowed much and brought in little, and when it was gathered, God did blow upon it. The dew of heaven was stayed, and the earth did not yield her increase. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time, in the field, saith the Lord of hosts, and all nations shall call you blessed, for ye shall be a delightsome land saith the Lord of hosts.*

The same rule of administration is regarded still. The curse of heaven still fastens upon communities that despise the gospel, and neglect its support.—Their decline in outward prosperity, is notorious; and their restoration is no less manifest, when, convinced of their folly, they make a competent provision for the public worship of God. Nor is the fact mysterious, or miraculous, since the life of man, his health, his wisdom to plan, and his strength to execute, the life and vigor of his flocks, and herds, every stalk of grain and every blade of grass, are in the hand of God. In ten thousand ways he can add to, or subtract from, your income. A fit of sickness, a broken bone, a profligate

* The expense of ardent spirits consumed in the poorest societies, to the great injury of health and morals, would furnish annually an ample support for the gospel. If this were not enough, how many superfluities in dress might be forborne. And what if each member of the society should consecrate one hour a week to some lucrative employment, the avails of which should be appropriated to support the gospel. Would *not these combined earnings go far to pay for preaching* on the Sabbath?

* Malachi iii, 9, 10, 11, 12.

*Sixth annual meeting of the American Board of Commissioners for Foreign Missions.**

The board met in Salem, (Mass.) according to appointment, on Wednesday, Sept. 20, 1815, and was continued by adjournment to Friday, the 22d.

Present,
Gen. JEDIDIAH HUNTINGTON,
Hon. JOHN TREADWELL, Esq. L. L. D.
Rev. JOSEPH LYMAN, D. D.
Rev. SAMUEL SPRING, D. D.
Gen. HENRY SEWALL,
Rev. SETH PAYSON, D. D.
Rev. JEDIDIAH MORSE, D. D.
Rev. JESSE APPLETON, D. D.
Rev. CALVIN CHAPIN,
Rev. HENRY DAVIS, D. .D and
JEREMIAH EVARTS, Esq.

The session was opened with prayer by the Vice President. On the subsequent days the meeting was opened with prayer by the Rev. Drs. Appleton and Lyman, and the sesson was closed with prayer by the Rev. Dr. Morse.

The minutes of the last meeting were read.

The accounts of the Treasurer, as examined and certified by the Auditor, were exhibited and accepted.

The annual report of the Prudential Committee was read and accepted.

The following gentlemen were appointed officers of the Board for the year ensuing; viz.

The Hon. JOHN TREADWELL, Esq. *President.*
Rev. SAMUEL SPRING, D. D. *Vice President.*
Rev. Dr. SPRING,
Rev. Dr. MORSE,
Rev. Dr. WORCESTER, &
Mr. EVARTS, } *Prudential Committee.*
Rev. Dr. WORCESTER, *Corresponding Secretary,*
Rev. Mr. CHAPIN, *Recording Secretary.*
Mr. EVARTS, *Treasurer*; and
Mr. CHESTER ADAMS, *Auditor.*

Whereas the President of this Board, has stated, that a legacy of $500 has been given to this Board, by Sarah Norton, late of Farmington, deceased, in her last will and testament; and whereas the legacy is held at present in litigation;

Voted, That the President and Recording Secretary be authorized to employ legal counsel, and to take all other proper measures to recover said legacy.

Voted, That the Corresponding Secretary present the thanks of this Board to the Church Missionary Society in England for their donation of twenty sets of the Missionary Register, with sundry other communications on the subject of Missions.

Voted, That twenty five copies of the annual reports of this Board, and of the sermons delivered before this Board, or at the request of the Prudential Committee, which have been, or shall be, published, be sent to the Secretary of the Church Missionary Society, for the use of said Society.

Voted, That the person appointed as second to preach before the annual meeting of the Board, shall be considered as appointed the preacher for the next succeeding year, unless he shall preach the sermon in the year for which he was appointed as second.

The Rev. Dr. Davis was appointed to preach at the next annual meeting of the Board, and the Rev. Dr. Appleton his second.

Publick worship was attended in the evening, when the annual sermon was delivered by the Rev. Mr. Chapin, from Psalm xcvi, 10:—*Say among the heathen*, THE LORD REIGNETH.

Voted, that the thanks of this Board be presented to the Rev. Mr. Chapin for his sermon delivered last evening, by appointment of the Board; that a copy be requested for publication; and that Dr. Lyman, Dr. Appleton, and Gen. Sewall, be a committee to carry this vote into effect.

The Corresponding Secretary was directed to express the thanks of this Board to the London Missionary Society, for the Chinese version of the New Testament, and the transactions of said Society, with other documents presented by them to this Board.

Voted, That it be distinctly provided, that every Missionary employed

* In making extracts from the minutes of this meeting, it is not thought necessary to enter into all the details of business, such as the appointment & reports of committees, &c.

n the service of this Board, is to be considered as being, under Providence, dependent on this Board for support, according to such regulations as the Board, or Prudential Committee, may, from time to time, recommend or approve; and that all the earnings which any Missionary, or Missionary's wife, shall in any way procure, shall be considered as the property of this Board, for the objects of the mission, and, as such, to be regularly accounted for to the Prudential Committee.

Voted, That at every missionary station, to which more than one Missionary shall belong, the salaries and earnings of the Missionaries, and presents made to them, or any of them, shall constitute a common stock, from which they shall severally draw their support, in such proportions, and under such regulations, as may, from time to time, be found advisable, and be approved by this Board, or by the Prudential Committee.

The Prudential Committee were authorized to allow the Missionaries, at each Missionary station, to take such a house for their common use, as may be suitable for their accommodation, and to charge the rent of said house to the account of the Board.

Voted, That a majority of the Missionaries on any station, shall in their regular meetings, decide all questions, that may arise in regard to their proceedings and conduct, in which the mission is interested.

Upon the principles of the foregoing votes, the subject matter of polity, or social compact, for the regulation of the Missionaries; was referred to the Prudential Committee.

Voted, That the Prudential Committee be authorized to make to the Missionaries in India, such further allowance for extraordinary expenses, upon their representation, on an account [illegible] be deemed reasona-[illegible]

[illegible] the legacy, given [illegible], were requested [illegible] the Board.*

[illegible] in the manner, [illegible] in the will of

Voted, That nine sets of the Ch[illegible] Missionary Register, and other d[illegible] ments received with it, be dispose[d] in the manner following, viz. To B[ow]doin College, Yale College, the Th[eo]logical Seminary at Princeton, Mid[dle]bury College, Dartmouth College, W[il]liams College, the Theological Sem[ina]ry at Andover, William Bartlet, E[sq.] and Mr. Solomon Goodell,† one [illegible]

Voted, That the Prudential Com[mit]tee be directed to employ some suit[able] person or persons to visit St. Louis, [St.] Genevieve, and any other places, they shall deem expedient, to ascert[ain] and to report this Board, what meas[ures] are most eligible for diffusing the li[ght] and benefits of Christianity among [the] Aborigines in the western and south[ern] parts of our country.

Voted, That the Prudential Comm[it]tee be directed to hold stated quarter[ly] meetings, and to make a quarterly com[munication], in the form of a circul[ar] letter, to each association, which h[as] been, or shall hereafter be, instituted [in] aid of this Board.

Voted, That the Prudential Com[mit]tee be authorized to employ agen[ts] to assist in forming auxiliary societies [or] otherwise to excite the attention of th[e] public to the objects of this board; an[d] to use their exertions in obtaining funds.

Voted, That the next annual meet[ing] be holden at Hartford, (Con.) on the third Wednesday of September, 1816, at 10 o'clock, A. M. and that the Recording Secretary be directed to make the necessary arrangements for that meeting.

The Recording Secretary was directed to transmit to every member of the Board, not now present, information of the time and place of the next annual meeting.

Voted, That the Corresponding Secretary present the thanks of the Board to Mrs. Elizabeth Bartlet, for the very convenient accommodations which she

† The distinguished friend of missions had left the world before the meeting of the Board, though his death was not then known. The copy of the Missionary Register which was intended to cheer his heart in the decline of life, will be sent to his widow as a token of gratitude for the almost unexampled liberality of each.

has furnished for the present meeting; and, likewise, to those gentlemen who have hospitably entertained the members during the session.

Report of the Prudential Committee.

BRETHREN,

OUR two last annual reports contained much of interesting narrative: recitals of the pilgrimages and adventures, perils and deliverances, discouragements and consolations, of our missionaries in the East; seeking a door of entrance to the heathen, but obstructed, disappointed, and held in continued anxiety and suspense; *troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.* Those recitals were interesting, as they shewed in a very clear and gratifying light the faith and patience, the firmness and prudence, the fortitude and devotedness of the brethren; and especially as they afforded many affecting and animating proofs of the wisdom and goodness, the faithfulness and mercy, the almighty protection and overruling providence of God. "The Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. Their place of defence is the munitions of rocks; their eyes shall see the King in his beauty; they shall behold the land that is very far off. If our present Report contain less of striking narrative and affecting incident, it is because our missionaries have found at length an open door and a resting place; and tho' they have scarcely commenced their public labours, yet they are quietly and diligently preparing themselves for activity in their great and arduous work.

At our last anniversary we had the hope, that the brethren Hall and Nott, after their severe trials, would be permitted to remain at Bombay. This hope has not been disappointed. Since the latest date of the accounts then communicated, they have experienced, so far as appears, no molestation; nothing but protection and kindness from the government. That latest date was Dec. 23, 1813.

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As early as the 13th of the next month, Jan. 1814, Mr. Newell received from them such intelligence, as gave him a degree of assurance, that the mission might be established at Bombay; and he immediately took measures of preparation for leaving Ceylon. On the 20th of the same month he writes in his journal, "I engaged passage in a Portuguese ship bound to Goa, as there was no opportunity of going direct to Bombay. Before my departure I addressed the following letter to the Governor.

"*To his Excellency General Brownrigg, Governor and Commander in Chief in the Island of Ceylon.*

"Sir,

"Having resided nearly a year under your Excellency's jurisdiction, and experienced during that time every indulgence from government which I could wish, I beg leave to express the deep sense I have of your Excellency's kindness to me; and to ask permission to depart on the Angelica, Portuguese ship, bound to Goa, in pursuance of my original intention of joining the mission in Bombay. I should esteem it an additional favor, if your Excellency would be pleased to give me a testimonial, that would satisfy the Governor of Bombay, that I leave Ceylon with your Excellency's consent and approbation. I have the honor to remain, &c.

S. NEWELL."

"I felt obligated," he says, "to notify the Governor of my departure, as he had intimated on my first arrival at Columbo that I was not to remove without giving him previous notice; and I felt a real pleasure in expressing my gratitude for his kindness both to me and my brethren." "The Governor informed me through Lord Molesworth, that he consented to my departure, and would write by mail to the Governor of Bombay in my favor."

After a residence in the island of Ceylon of about ten months, Mr. Newell left Columbo for Goa on the 28th of January; and on the 4th of February the Angelica came to anchor in the roads of Cochin, where she stopped 3 days, and afforded him an opportuni-

r which he says, he had long wished or, but never expected to be favored with; that of seeing the Cochin Jews and the Syrain Christians." Of this opportunity he appears to have availed himself with great diligence. He visited the Jewish synagogues at Cochin, and the Syrian church at Candenad, the residence at the late primate Mar Dionysius. The results of his enquiries and observations together with those of his brethren Hall and Nott, who visited the same places about three months before, may constitute an interesting part of an appendix to this report.

On the 7th of Feb. Mr. Newell left Cochin, and on the 24th arrived at Goa; where he "visited most of the Colleges, Churches and Monasteries, saw the Vicar General of the Dominicans, dined with the Superior of the Augustinians, and called on Father *Josephus a Doloribus*, the late inquisitor, mentioned by Dr. Buchanan." "The Inquisition of Goa," he says, in his journal, "is no more. It was lately abolished by order of the Prince Regent of Portugal. It is said however, that the Archbishop retains all the power that was lodged in the Court of the Inquisition."

On the 2d of March Mr. Newell sailed from Goa, and on the 7th he writes in his journal, "Early this morning the harbor and town of Bombay appeared in full view, and at 11 o'clock I landed and went in search of my friends, whom I found in a short time. It was a joyful meeting to us all. We had been separated more than 2 years, and all of us passed through many trying scenes, and often given up the idea of ever meeting again on earth; but that unseen Hand that had guided us in all our perplexities, and led us in a mysterious way, had at length brought us together in the very place, which, in our conversations on the other side of the water, we had often contemplated as the probable seat of our then future mis- ... And what was peculiarly gratify- ... we had reason to hope, that ... now be established in this ... allowed to enter on our ... had been so long delayed. ... with a mixture of fear; for it was not absolutely certain that ... should all be allowed to remain he[re.]"

Soon after his arrival at Bombay, Mr. Newell had an attack of fever which confined him several days. On the 23d of the same month, however, he writes, "We kept a day of fasting and prayer, preparatory to the Lord's supper, which we propose to celebrate the next Sabbath. Saturday evening, 26th, we kept another season of special prayer with the view to the solemn ordinance which we expected to attend upon the ensuing day. Sabbath, 27, we met at 11 o'clock, A. M. and engaged in prayer: brother Hall delivered an address, suited to the solemn occasion, and brother Nott administered the ordinance. There was a variety of circumstances attending this transaction which were peculiarly calculated to affect our minds. We were naturally led to look back on all the way in which the Lord had led us, since we devoted ourselves to the missionary cause, and particularly since we came to this land. Two of our brethren, who came with us to this country, had been separated from us, and had gone to different and distant countries, and we expected to see them no more in this world. One of our little number had finished her work and received an early release from the pain and toils of the missionary pilgrimage. Though on our own account, we could not but mourn her absence, yet we had reason also to rejoice in the hope, that she had entered into her rest; and though she could not return to us, yet if we were the children of God, we should go to her, and partake with her at the marriage supper of the Lamb. In the afternoon I preached to our own family, and a few of our acquaintance who usually unite with us in our family exercises on the Sabbath."

Soon after these refreshing scenes of joyous meeting and of holy communion, on the 8th and 9th of April the brethren wrote to the correspo[nding] Secretary. "Our hopes," says M[essrs.] Hall and Nott, "are strong, and we look on the prospect with great delight. We trust that God's wonderful and merciful dealings with us, are ere long to be crowned with the special blessings we

have sought; that our merciful Father has a work for us to do here; and that his various dispensations have been allotted with fatherly tenderness and care, and intended to teach us lessons of humility, trust and patience. We would hope, that they may make us more prepared for our work. Pray for us. We are sensible that God alone can teach us to profit. Pray for us. The God to whom you pray dwells also in this land. Here he dwells in his own almighty strength; and, in answer to prayer, accepted from your altars, can pour a blessing; yea, an immediate blessing, upon our heads. He can, he may in the hour of darkness, light up our path, cheer our desponding hearts, dissipate our doubts, and fill us with faith and love,—because you pray for us.—We have great reason to acknowledge the kind attention paid to our circumstances and wishes, by the Rev. Dr. Carey, the Rev. Mr. Thomason and George Udny, Esq. acting as your Committee in Calcutta. To their efforts, under God, we are indebted for the hopes we now enjoy." "We add a few lines," say the three brethren together, "to express our united gratitude to God for his kindness in bringing us all together, after more than two years separation, to the place of our choice, and with prospects so favorable. God has visited us with judgments hard to bear, and with mercies for which no gratitude is sufficient. Pray for us that we may be knit together in love; that we may be diligent in our calling; that God may dwell in us and walk in us; and that we may be faithful unto death. Hereafter we shall hope to write to you in our united capacity.

To these grateful and devout sentiments of our beloved Missionaries, your Committee are persuaded the hearts of this Board will unitedly and ardently respond. Here then let us religiously record our thankful acknowledgment to the Father of mercies and God of all grace for his wonderful kindness to them and to us; and our fervent prayer, that his various dealings with them may contribute to furnish and to fit them more completely for their important work, urn out to the furtheranco of the Gospel in realms of darkness and of the shadow of death, and redound to the glory of his adorable name through the thanksgivings of many.

Since the receipt of the communication of April, 1814, letters have been received from the three brethren, bearing date, June 10 and 13, and December 29 and 30, together with their Journals down to about the time of their last date. From these communications it appears that they regularly performed divine worship, and preached, at their own house, every Sabbath day, at which a few persons besides their own family usually attended; that they kept a prayer meeting on every Wednesday evening, "to seek God's blessing on their mission," and "observed the first Monday of every month as a season of prayer for the Church in unison with the friends of Missions, in India, Europe," and our own country; that they "applied themselves closely to the study of the Mahratta language, the vernacular tongue of the Hindoos of Bombay and of many millions on the" hither "side of India;" that with much deliberation they had formed and adopted a system of Polity or Social order for the regulation of their little community, agreeably to the instructions given them by the Prudential Committee: that they had opened a school which they hoped might be "so managed and modified as to embrace half-cast children, and the children of Europeans, and become a boarding school of considerable importance to the mission: in a word, that they had been diligently employed in the requisite preparations and arrangements for the establishment of the mission, and for the eventual extension and success of their labors. In their joint letter of 29th of December last they say: "We are now drawing near the close of the third year, since you sent us forth with the message of peace and love to the heathen in the East. The solemnities of that interesting day, on which we were designated to this important work are still fresh in our minds, with all the affecting circumstances of the parting scene:—and though our country and our friends are still dear as ever to our hearts, and though we have

experienced, as you taught us to expect, "much adversity, much opposition, and many dark days in which our hearts have swelled with grief," our purpose and our choice remain unaltered. We trust we do, at this moment, renewedly devote ourselves to the work, and rejoice that God has given us this grace to preach among the Gentiles the unsearchable riches of Christ.

We hope that nothing which has befallen us will deter others for a moment from engaging in the work. Our trials on the whole have not been greater, than we had reason to expect, and our encouragements are great. We are at length delivered from the long and painful suspense, in which we have been held, and are now, we have no reason to doubt, permanently settled in this place. Here there is work enough for a great many missionaries, within the compass of a few miles. We cannot walk the streets half a mile, without meeting with thousands of heathens, with whom we may mingle and converse about the way of salvation without any fear of giving offence, or exciting the least alarm. We are daily becoming more familiar with their language and their ways, and hope soon to commence the great work of preaching to them the gospel of Christ.—There are many facilities here for the prosecution of our work, among which we would mention with gratitude the perfect security to our persons and property, which we enjoy under the British government: an invaluable blessing, and one upon which we could never calculate under a heathen government."

Such was the situation, such were the occupations, the sentiments and prospects of our missionaries at Bombay, [illegible] months ago. Later than that time we have no accounts from them: but we have reason, we think, for a good degree of confidence, that, ere this day, they have become so expert in the language of the country, as to be able to [illegible] the perishing natives the [illegible] of eternal life. The station in [illegible] after many disappointments [illegible] providence [illegible] placed them, is [illegible], and peculiarly [illegible] the great seat of a cen[illegible]

tral mission. In the midst of [illegible]
sive and populous region, they [illegible]
field apparently open to them, [illegible]
for the employment of hundred[illegible]
borers: nor do they seem to [illegible]
a doubt that others of their [illegible]
from this country would be per[illegible]
join them, and take part with [illegible]
their work. And besides Bom[illegible]
the surrounding country, they [illegible]
fully but earnestly direct our [illegible]
to other fields: particularly to [illegible]
and its environs, where they thi[illegible]
would be little difficulty in e[illegible]
a mission, and where many [illegible]
circumstances, some of them [illegible]
doubly interesting by the gl[illegible]
presentations of Dr. Buchan[illegible]
to the attempt; and the island [illegible]
lon, where every facility to [illegible]
enterprise is offered, and whe[illegible]
tensive field appears to be whi[illegible]
to the harvest.

To this last mentioned field [illegible]
of your Committee have long lo[illegible]
ed, with ardent desire and hop[illegible]
mediately after the restoration [illegible]
an event most auspicious to e[illegible]
terest dear to the good man's he[illegible]
claiming the most grateful ackn[illegible]
ments of him who sits as King [illegible]
holy Hill of Zion, it was res[illegible]
lose no time in fitting out a new [illegible]
to the East. Of the five mis[illegible]
who had for a considerable tim[illegible]
held in an anxiously waiting [illegible]
Messrs Richards, Bardwell, an[illegible]
were designated for this mission [illegible]
was particularly intended for th[illegible]
of Ceylon. At the same time [illegible]
proposed to send the other two, [illegible]
Warren and Meigs, on an e[illegible]
mission to some of the Indian t[illegible]
the western and southern terri[illegible]
this country. In pursuance [illegible]
resolves, the 21st of June was [illegible]
ed as the day, for setting apart [illegible]
brethren for their sacred work [illegible]
emn ordination.

On the appointed day the m[illegible]
ries were ordained, at the Pres[illegible]
church in Newburyport. Ten [illegible]
es by their Pastors and dele[illegible]
gether with the Rev. Profe[illegible]
Theological Seminary at A[illegible]
sisted in the solemnities of [illegible]

Propitious heaven smiled on the day. A vast concourse of people assembled, and gave every attestation of deep interest. After the usual ordination solemnities, about seven hundred communicants of different churches sat down together at the table of their common Lord and Savior, gratefully to commemorate that dying love which was displayed in the great propitiation for the sins of the whole world, solemnly to testify their joint participation in the heavenly design of imparting the blessings of salvation to the perishing heathen, and unitedly to set their seal to the prayers, and thanksgivings, and vows, and sacred transactions of the day. The scene throughout was most interesting, impressive, and refreshing, and was a precious earnest, as we may devoutly hope, of immortal blessings to many in distant lands, and of the holy joys of that day when they shall come from the East, and from the West, and from the North, and from the South, and sit down together in the kingdom of God.

Without delay, arrangements were made, in the hope that the Missionaries would soon depart to the scenes of their respective destinations. But unforeseen hindrances have occurred, and Divine Providence, in the mean time, has overruled one considerable part of the Committee's original plan. In two or three days after the ordination, Mr. Warren was affected with a bleeding at the lungs, which rendered it for some time painfully doubtful whether he would ever be employed in missionary labors, and decisively took him off from the contemplated western mission.—Through the mercy of God, however, he soon appeared to be slowly convalescent; and in pursuance of special and very respectable medical advice, it was determined by your Committee to send him out with his brethren to the East as the most hopeful means of reestablishing his health, and securing his future usefulness. The destination of Mr. Warren being thus providentially changed, it was judged expedient to change that also of his associate, Mr. Meigs; and they are now both of them destined to go out *with the other three brethren to the East.* It is due to Mr. Warren and Mr. Meigs distinctly to state, that although they had long contemplated India as the future scene of their labors and turned all their missionary desires and thoughts towards that interesting field; and although when it was proposed to them to take a destination in all respects so different as that of a mission to the western Indians, they felt at first no small degree of painful disappointment; yet, after attentively considering the subject, in the light in which it was presented to them by the committee, they yielded to the proposal with a spirit of cheerful acquiescence, which afforded a highly gratifying evidence of their sincere devotedness to go whithersoever Divine Providence might direct.

The brig on board which the five missionaries, four of them with their wives, are to embark, is now in a state of advanced preparation; and is expected to sail from Newburyport, in three or four weeks, directly for Ceylon.—There it is intended that the brethren should be left, with instructions to exercise their sound discretion, in view of the circumstances which may be presented to them upon the spot; whether to establish themselves in some station or stations upon that Island, or to go, all or a part of them, to Bombay, Cochin, or elsewhere, as Divine Providence shall seem to direct, & to Divine Providence, infinitely wise and infinitely good, this Board will commit them with the most affectionate and devout benedictions.

Though, for the reasons before stated, your Committee have found it necessary to suspend, for the present, the design of a western mission; yet they would by no means have it understood that the design is ultimately relinquished. It is cherished indeed under a very sacred sense of duty and with increasing ardency of hope. From the best information which the Committee have been able to obtain, and they have taken care to obtain such as they think may be relied on as substantially correct, they estimate that within the United States and their Territories, there are about two hundred and forty thousand Indians, divided and subdivided into about seventy tribes and clans.—

Nearly one hundred thousand of these Indians are on this side the Mississippi; and of these the four Southern tribes, the Creeks, Choctaws, Chickesaws, and Cherokees, comprise about seventy thousand; more than one fourth part of the number of Aborigines within the jurisdiction of the United States. These four tribes seem to claim very particular attention on account not only of their comparative numerical importance; but also of their geographical situation, in a fine country and climate, and in the neighborhood of a rapidly increasing white population; and moreover of the disposition and habits, especially of the Cherokees, Chickesaws, and Choctaws, tending towards a state of civilization, and favorable to the reception among them of missionaries and other instructors. In 1804 the Rev. Gideon Blackburn, whose praise should be in all the churches, instituted under the auspices of the General Assembly of the Presbyterian Church, a mission among the Cherokees, which he conducted in person and with very inadequate assistance and support;* and within about five years, between four or five hundred young persons of both sexes were so instructed as to be able to read with a good degree of facility in the English Bible; were proportionably advanced in spelling, writing, and arithmetic; and at the same time were taught the principles of the Christian religion. Many Bibles and religious tracts were distributed, and several individuals, some young, and some of mature age, became hopeful and exemplary Christians. The Cherokee tribe is
t twelve thousand souls. If
four thousand of them to
age, suitable for attending
nd four or five hundred of
ly an eighth part, were bro't
the state of improvement
bed, in the short period of
the exertions of one man:
not be effected, with the
God, by a combined, well
and well conducted effort?
ools to be established upon
Mr. Blackburn's plan, at different
tions, so as to accommodate the w
tribe, and these schools supplied
good instructors and placed under
superintendence of a few able missi
ries, who, besides the care of
schools, should be employed in o
missionary labours; would it be
merical to calculate, that in a cours
years not very long, the tribe at la
would become English in their l
guage, Christian in their religion,
civilized in their general habits
manners? One rising generation b
generally initiated in the rudiment
English learning, and the principle
Christianity; the next generation wo
come forward under vastly increa
advantages; and the third might be
to carry on the design with little
traneous aid. The Committee wo
respectfully submit to this Board,
beg that it may be submitted to
Christian public, whether the probabi
of success in such a design, toget
with the vast importance of the end,
not sufficient to justify and to dem
an earnest, vigorous, and persvering
periment. That not only the Che
kees, but their neighbors, the Chic
saws, and Choctaws, have dispositi
and habits in no small degree fav
ble to such an attempt, we have v
satisfactory evidence: and the p
once established among them,
the happy results of it made manif
it might be extended, as Provide
should open the way, to the less tra
ble Creeks, and other tribes, with
creased facilities and augmented
couragement.

Whether we turn our eyes to
East, or to the West, or to the So
we cannot avoid being deeply impr
ed with the conviction, that the
vest truly is great, but the laborers
few. At the same time, there is
dence which claims the most grat
recognition, that the Lord of the
vest is not unmindful of the
spiritual wants of mankind.
our eight Missionaries, gone a
going to their scenes of labor,
five who have offered themsel
very satisfactory testimonials
ployed by this Board: Mr.

ittee of Missions of the Gen-
ropriated annually only 500

win whose health has been so much impaired, as to keep him back from active employment, but is at present in a hopeful state, two students at the Theological Seminary at Princeton, (N. J.) and two at Andover. Nor should it be overlooked, that the late remarkable effusions of the Holy Spirit on our Colleges, afford the animating hope, that not a few young men will be inclined soon to offer themselves for the service of God in the Gospel of his Son, both in our churches at home, and among the heathen abroad.

The concerns of this Board are becoming from year to year more and more weighty, and the care, the labor, and the expense are proportionably increasing. The care and the labor must be ours, with humble reliance on the all-sufficiency of God; for means of defraying the expense, we must chiefly depend under Providence on the liberality of the Christian public. This dependence, we have reason to believe, will not be in vain. Hitherto the annual subscriptions and occasional benefactions have exceeded our expenditures. There are at present in the different parts of our country more than thirty Auxiliary Societies, whose annual contributions have amounted on an average for four years past, to about five thousand dollars. Besides these there are about 50 female associations, formed under different names for the same purpose of supplying funds for this Board. The benefactions otherwise contributed during the last year amount to more than $5,000; and the proceeds of our funds at interest to about $560. The legacy of thirty thousand dollars, bequeathed by our benefactress of grateful memory, the late Mrs. Mary Norris, and held so long under perplexing and expensive litigation, has at length been adjudged to the Trustees: and is now, with the deduction of the expenses of the suits, held by them, subject to the direction of the Board. This, if well invested, will constitute together with our other stock a permanent fund, whose annual proceeds will be considerable. We have now, however, eight Missionaries, instead of three, dependant on us for support. Our expenditures, therefore, for the year to come must be more than they have been in preceding years; and must increase with every addition to the number of our missionaries, and to the extension of our operations.

With this consideration, it is highly important, that the friends of Missions throughout the country should be impressed; and what method should be adopted to make the due impression, and turn it to the best account for the security of a permanent supply of funds may deserve the attentive consideration of the Board.

Your Committee and all the members of this board are aware that there are other objects, besides those which our institution directly contemplates, which demand and urgently demand, the charitable attention of the Christian. Domestic Missionary Societies, Bible Societies, and Societies for aiding the education of young men for the ministry, Tract Societies, and Moral Societies, have all of them *objects* of incalculable importance, objects, which we would by no means hinder, but by all means promote. These objects, indeed, together with ours, are all in their nature harmonious and closely allied.—There need be no jealousy, no interference; no other strife than to provoke one another unto love and good works. There need be no fear that any one of these objects will exhaust the liberality of individuals or of the community.—We have a noble example before us. The several Societies in Great Britain, besides their home missions, employ not less than two hundred missionaries abroad in different parts of the world.—The British and Foreign Bible Society issues annually more than 200,000 Bibles and Testaments in various languages, and expends annually more than two hundred thousand dollars in promoting its great object in the four quarters of the globe. Besides the more magnificent institutions, there are in the same kingdom many other of similar spirit and of no inconsiderable consequence, among which is a Religious Tract Society, which circulates among different nations and different languages, more than a million tracts in a year.—

The contributions to those Societies, notwithstanding the incalculable expense of the wars in which that kingdom has been engaged, have from year to year been constantly increasing. In the last two years the annual receipts of the Church Missionary Society rose from about twelve thousand dollars to about fifty thousand; and this with the other principal Missionary Societies are continually receiving great accessions of strength and of resources, and continually extending their plans and their operations. A similar spirit is rising in this country and by proper means may be advanced to a proportionable activity and productiveness. Nor is there any danger that by this spirit of liberality the community will be impoverished. It is estimated that the total annual expenditures of all the Missionary and Bible Societies in England do not amount to the annual expense of supporting a single ship of the line. What we have most to fear is, that the principal functionaries of the Board will not be able, with their other occupations, to bestow upon the continually accumulating business, that attention which its augmenting importance will demand. In regard to this subject, however, as well as in regard to every other concern, pertaining to this institution, the wisdom of the Board will be exercised, under the direction of Him in whom all fulness dwells.

This report the Committee beg leave to submit, in the full confidence that the Board will perceive in it many reasons of devout thankfulness to God, and many inducements to pursue our great object with unremitting zeal.—Hitherto the Lord hath helped us.—...work is in his hand, it depends for ...cess entirely upon his blessing.

...uel Worcester. *Clerk of the P. C.*

...al meeting of the ONEIDA BI... SOCIETY, was held at the Pres...ian Meeting-house in Utica, on the ...y of January, 1816.

...al Sermon was delivered to ... the Rev. Azel Backus, ... of Hamilton College.—...ciety proceeded to business. The Rev. Asahel S... D. D. Vice President in the ... Report of the Directors was ... Rev. John Frost, and is ... following:

The FIFTH REPORT of the ... of the Oneida Bible Society ... ted at the annual meeting ... Jan. 17, 1816.

The Directors agreeably to ... stitution respectfully submit ... ing Report.

It appears from the Treas... count, which has been audited ... proved, that the receipts of ... year amounted to

Balance due the Society at the date of the last annual Report

Your Treasurer has paid ... Purchasing Committee

To Merrell & Camp, for printing 300 Reports

To the Directors counterfeit bill

He has still in his possession, notes on interest to the amount of

With pleasure we learn from ... bove account that the receipts ... last year are $138,79 more th... of any preceding year.

The Purchasing Committee ... their hands, at the date of the ... al Report

Received of Treasurer

They have paid the last year

To Hudson & Goodwin, for 1000 Bibles, at 62 1-2 cents each

Paid for Bibles previously purchased

For boxes, transportation and postage

Leaving a balance in their favor of

The Distributing Committee ... date of the last annual Report ...

their hands Bibles for distribution	75
Since that period they have received from the Purchasing Committee	1300
	1375
They have distributed to agents	
In Montgomery county	81
Jefferson,	15
Herkimer,	20
Oneida,	322
Madison,	93
Lewis,	25
Cayuga,	100
St. Lawrence,	25
Counties west of Geneva,	21
Distributed themselves to objects of charity	79
Whole number distributed the last year	781
Leaving in their hands for distribution	594

The whole number of Bibles distributed since the formation of the Society, is 3356.

Believing it would aid the great object in view, the Directors, at their late meeting in Whitesboro', the 2d inst. appointed a number of agents to receive and distribute Bibles, and also to solicit and collect subscriptions for the society.

The Directors rejoice in saying, that this Society continues to rise in importance. The demand for Bibles, instead of diminishing, increases with the increase of its means; and we are thus enabled by God, still to share with others in the inestimable privilege of giving to the poor and destitute that *holy book* which contains the charter of salvation.

The exertions of similar institutions in this country, and, indeed, wherever they have been established, continue unabated. New societies are constantly springing up. At the date of the last annual Report, 62 societies were known to exist in the United States. From the best information that can be obtained, the whole number at present in the Union, is 103; viz.—in New-Hampshire 2; Massachusetts, 8; Rhode-Island, 2; Connecticut, 2; Vermont, 10; New-York, 25; New-Jersey, 5; Pennsylvania, 13; Delaware, 1; Maryland, 5; District of Columbia, 1; Virginia, 13; *North-Carolina*, 1; *South*-Carolina, 2; Georgia, 1; Ohio, 6; Kentucky, 1; Tennessee, 2; Louisiana, 1; Mississippi Territory, 1; Indiana Territory, 4; Missouri Territory, 1; Illinois Territory, 1.

The New-York Bible Society have distributed the last year, 1258 English Bibles and 1894 copies of their new edition of the French Bible. Most of the latter have been sent to the French inhabitants of Louisiana and Canada.

The whole number of Bibles distributed by this Society since its formation, including 800 copies of the French Bible, sent to the Bible Societies of Connecticut and New-Jersey, is 14,006.

This Society are taking measures for printing the Scriptures on stereotype plates, in a brevier letter and large duodecimo form, to make about 1056 pages. They have also by vote expressed an opinion, that it is expedient to call a convention of delegates from different Bible Societies, to consult on the propriety of forming a *General Bible Institution* for the United States. This vote has been communicated to the President of the New-Jersey Bible Society, as the most proper person to call such convention.

The labors of the Rev. Samuel J. Mills and Daniel Smith, who the last year have performed a missionary tour through the south-western part of the United States, have been attended with the most happy effect in the formation of Bible Societies, and in furnishing additional information respecting the spiritual wants of the inhabitants.

While we rejoice to behold the increasing zeal and activity of our brethren in this country, let us turn to the Eastern World. Our attention is first arrested by that stupendous Institution, the British and Foreign Bible Society, which has by its unparalleled exertions, drawn to it the eyes, and excited the admiration, the love and the gratitude of all who pray for the prosperity of Zion.

From the 11th annual Report it appears, that the receipts, including the sale of the scriptures, were £100,000 sterling, of which the auxiliary societies contributed nearly £62,000.

During this year it has issued 126,156 Bibles, and 123,776 New Testaments. Since its formation it has circulated

nearly 1,500,000 copies [illegible] tures. [illegible] auxiliary [illegible] formed the [illegible] of Great Britain and [illegible] other [illegible] of the [illegible] of Europe. The [illegible] Bible Society has changed [illegible] that of the Russian Bible Society, and is extended to all the [illegible] of the Roman Empire. This change is stated to have already produced a good effect. The Society is now printing [illegible] copies of the Bible in twelve different languages. They have resolved on the thirteenth, viz. the Samogitian. In the words of the Rev. John Paterson, "Over what an extent of country are not these languages spoken: from the Arctic Circle to the Tropic of Cancer: and from the shores of the Baltic to the Sea of Baikal!" The increasing sphere in which this Society is acting, will soon reach to that of the friends of Zion in India, engaged in the same cause.

The prejudices of the Roman Catholics against the dissemination of the Scriptures among the common people, are rapidly diminishing. Many of them have become active in the work. Some of the dignitaries of that church warmly recommend Bible Societies both by *word* and *deed*. In several places the Bible has been introduced as a school book among the Catholics.

The Mahomedans are beginning to ask Christians for their Bibles. The Tartar New Testament is read with avidity by many of them. Some Mahomedans of rank in Western Africa, have received the Arabic New Testament with gratitude, and solicited a further supply.

The British and Foreign Bible Soci-

[illegible] encouragement to excit[illegible] [illegible] gratitude and praise [illegible] [illegible] the hearts of all [illegible]

[illegible] consider the rapi[illegible] [illegible] amidst the [illegible] [illegible] may we not ex[illegible] [illegible] peaceful times? At th[illegible] [illegible] of the present [illegible] Bible Society was unknown. It [illegible] years since the British and [illegible] Bible Society was formed. Ho[illegible] has been done within this shor[illegible] Prejudices the most inveter[illegible] been removed. Christians [illegible] rated by names and unknown [illegible] other, have united heart and ha[illegible] good work.

Men of the first talents, and the highest offices in state, as in church, are zealous in [illegible] mon cause of humanity and [illegible] It is literally true, that *kings ar[illegible] ing nursing fathers, and queens mothers to the church.*

The treasures expended in [illegible] and America in war, since th[illegible] tion of Bible Societies com[illegible] would furnish every man, wo[illegible] child on earth with a Bible, an[illegible] support for life, all the missio[illegible] cessary to preach the gospel [illegible] city, town and village, in heath[illegible] May we not reasonably hope [illegible] time is now at hand when th[illegible] of christendom will cheerfull[illegible] into the treasury of the Lord [illegible] of their silver and gold for the [illegible] ment of that "kingdom which [illegible] this world," as they have exp[illegible] the defence of temporal kingdo[illegible] will soon be no more.

Christians are now awaki[illegible] their long slumbers, and are ali[illegible]

rivulet, has, by the aid of tributary streams swolen to a majestic river, which heeds not the obstacles thrown in its way to check its course.

The *little cloud*, which lately arose no bigger than *a man's hand*, has spread itself over a large portion of the globe, diffusing its genial showers, and fertilizing the plains over which it has passed, with the waters of salvation. Perishing thousands have drank of these waters, "of which if a man drink he shall never *thirst*." The present is a day in which it is desirable to live. The events of divine providence unite with prophetic writ in announcing the rapid approach of that illustrious morning, when *the sun of righteousness shall arise with healing in his wings* upon all nations. Let us, brethren, not be weary in well doing. Let us be punctual in presenting our yearly offerings.

We would call upon churches of every name, to unite with us in this common cause.

Here we may deposit a treasure, which will yield us a large revenue, when this earth with its treasures shall be burnt up. When the judge of quick and dead shall call all nations before him—when we shall see the multitudes in christian and heathen lands rescued from the blackness of darkness through the instrumentality of Bible Societies—when these happy souls often thanking God in the highest strains, shall look around for those who sent them a Bible, when they shall run to embrace the kind strangers and with tears of gratitude thank them for their benevolence,—who will not *then* rejoice that he was a member of *the Bible Society!*

On motion Resolved, That the Report of the Directors be accepted and printed.

On motion Resolved, That the thanks of the society be given to the Rev. Dr. *Backus*, for his excellent discourse, delivered to them, this day.

On motion Resolved, That the thanks ['the] Society be presented to the hon[orab]le *Jonas Platt*, Esq. for his impor[tant se]rvices while President of the Society.

The Society then proceeded to the choice of officers for the ensuing year: and the Rev. *Asahel S. Norton*, D. D. was elected President. The Rev. Mr. Norton thereupon declined accepting the said appointment—and

GEORGE HUNTINGTON, Esq.
was elected *President*.

Rev. AZEL BACKUS,
Vice-President.

Rev. HENRY DWIGHT,
Corresponding Secretary.

ERASTUS CLARK, Esq.
Recording Secretary.

Mr. WILLIAM G. TRACY,
Treasurer.

Rev. Asahel S. Norton, D.D.
Amos G. Baldwin,
James Southworth,
Samuel F. Snowden,
Israel Brainerd,
Noah Coe,
James Eells,
Calvin Bushnell,
Moses Gillett,
John Frost,
Arthur Breese, Esq.
Morris S. Miller, Esq.
John Lincklaen, Esq.
Doct. Elnathan Judd,
Jer. Van Rensselaer, Esq. and
Mr. Nathaniel Butler,
} *Directors.*

Resolved, That the next Annual Meeting of the Society be held at the Presbyterian meeting-house in Whitesborough.

An Account of the Religious Experience and death of Aurelia Bonnel.

Aurelia Bonnel, daughter of Job Bonnel was born in Brookfield, (Con.) Her parents were members of the Presbyterian church in that place by whom she was dedicated to God in baptism. In the year 1795, the family removed to Windsor, in the county of Broome, state of New York. In the beginning of the year 1809, the sudden death of a sister gave some alarm to Aurelia; but the impression was of short duration. About one year after this event, a brother, who was peculiarly dear to her, expired. His conversation on leaving the world, his solemn warning to all about him, his endearing farewell and

[illegible]

... year. In the summer previous to this event she had been visited with sickness which terminated in a deep consumption. She freely conversed with her friends on leaving the world, and gave herself much to meditation on divine subjects. At her request, conferences were holden at her father's house, which afforded her, in her confinement, peculiar satisfaction. The prospect before her appeared to brighten, and she manifested a desire to depart.

The awful state of the unconverted deeply affected her heart, and she manifested an ardent desire for their salvation. A short time before her death, her father observed to her, that the thought of parting with her, sometimes almost overcame him. To which she replied, father, when you are in trouble, ...ok on the great mercy God has ...own to your family,* and let that ...mfort you. Are you not willing to ... one to Christ who has bestow-...ch peculiar blessings.

...he whole course of her ill-... serene, cheerful and re-...

... family had been the subjects of

[illegible]

Biographical Sketch of the Re[v.] ... B... D. D. ... the London Evangelical Mag... ... 18...

If the pedigree of this valua... cannot be traced to a noble, it ... pious ancestry, which is far m... ...orable. His grandfather was ... of M'Culloch's church at Cam... in North Britain, at the time o... ...traordinary conversions, whic... place in the spring of 1742.* ... neighborhood was born the s... our Memoir, in or about the ye... His father dying, as we are i... while he was very young, his e... devolved on his grandfather an... ...lent mother, who trained him ... habits of piety and a strict att... the Lord's Day. The elemen... classical learning were prob... ...ceived at Glasgow, which is ... from the place where his par... ...ded.

When a youth, he came ... South Britain, and was for som... clerk to a respectable solicit... city. There he formed an ...tance, as it is said, with some ga... men, whereby his religious hab... soon relaxed; and (which is ...

* See Gillie's Historical Coll. Vol. ... &c.

the first step to a dissolute life) he began to saunter away his Sabbaths in idle amusements; often closing the day at that popular resort of the vain and giddy, the pantheon† (as it was then called) in Spa Fields. This *Luz* has since become a *Bethel*, and been highly honored with the presence of the God of Israel. Happily, at this time he formed an acquaintance with one person of a more serious character, who led him to White-Row Meeting, where Mr. Tretman was then minister; and in the evening, to Mr. Newton's Lecture, at St. Mary's Woolnoth. It is not known whether it was by any particular discourse at either place that he was savingly impressed; the means of grace were, however, blessed to him, and he was soon introduced to Mr. Newton as a young convert of considerable promise; and his conversations with that eminent man led him to devote his talents to ministerial usefulness in the church of England.

In August, 1791, he was admitted to Queen's College, Cambridge, under the care of the excellent Dr. Milner, the present Dean of Carlisle. Here he continued to reside, almost without intermission, for full four years; filling up his vacations by preparing himself for exercises in the higher branches of mathematical and classical literature; to which he expected to be called in the subsequent terms. His own mind inclined to theological studies, as more essential to his future prospects as a gospel minister; but his university friends (among whom were Dr. Jowett and Mr. Simeon) urged him, for the credit of the gospel, not to come behind any of the scholars in his literary attainments. He attended all the lectures; and it was matter of surprise, even to the tutors, when they observed his peculiar diligence and attention, and the respectable manner in which he acquitted himself in the various branches of learning; and we look back with pleasure to see how Providence thus prepared him for those attainments in the eastern languages, in which he was afterwards peculiarly eminent and useful.

He had not been long at college before he cultivated the acquaintance of the most serious students, who were already engaged in a devotional society, which was new-modeled by his exertions. They met for social prayer and expounding the scriptures, twice a week, besides a more private meeting of a select few at his own rooms on the Saturday evening, to prepare for the devotions of the Sabbath.—Thus, while his literary studies were pursued with the greatest ardor, he was not unmindful of the study of his own heart, of human nature, and of theology,—subjects peculiarly connected with his intentions as to the Christian Ministry. He observes in one of his letters to a friend, on reviewing his situation, "You see how wonderfully the Lord is blending *his sweets* with *my bitters*. An university is a difficult place to preserve a gospel spirit in; but it certainly is an excellent school for Christ's disciples, as they are exposed to trials of various descriptions." In another letter, anticipating the scandal of the cross, he says, "I am not yet distinguished by the name of Methodist; but I foresee I shall shortly. How the Lord will assist me in that trial I know not:—I know I shall fall, unless he hold me up. At present I am in favor with my tutors: indeed, I am more respected than many; but when my principles are published, 'tis hard to say whether I shall not forfeit their esteem. Be it so: 'If ye suffer for my sake, happy are ye!'

In a letter dated April, 1792, he gives a very detailed account of his employments, and complains of the langour brought on his devotional duties by excessive study; and of the want of that animation in reading the Bible, and that pleasure in meditating on divine things, which he had formerly experienced.—His pious friends at the university, how

† An accident occurred here, during this period, which may deserve to be mentioned as a caution to thoughtless and active young people.—A lad, about 18, apprentice to a tradesman in the east end of the town, amusing himself one Sabbath day in jumping down the steps of what is now the chapel house, dropped down dead; which was found, on examination, to have been occasioned by the sudden rupture of the gall-bladder, through his violent exertions.—How often is it seen, that '*in the midst of life we are in death!*'

r, urged him to persevere until his e-sive attention to learning brought symptoms of declining health, and n threatened a pulmonary complaint. now determined to spend a part of next vacation by the sea-side: but receiving an intimation from his thematical tutor, that he meant to go ough two branches of natural phi- phy (mechanics and optics) in the t term, he abandoned his design and pared himself to meet the lectures those subjects, not merely as a nov- :—but after this he had a more seri- attack, and was obliged to relax, l pay a visit, we believe, to Harrow- r. The means used were blessed his recovery, and by a more prudent ntion to his health in subsequent lie-, he was spared to bring them to honorable termination.

n the latter part of 1792, Mr. B. ac owledges to a confidential friend, t he had been in great heaviness thro' former part of the year; but recent- t had pleased the Lord to reveal to i more of Christ than he had ever ore experienced, insomuch as for ie nights to interrupt his sleep, and give a tincture of religion to his ams. At the moment of writing, vever, he says, 'This ardor is lan- shing; but I hope it will never en- ly leave me.'

n September, 1795, Mr. B. was or- ned by the late Bishop Porteus, and n after introduced into the Church Curate to the venerable Mr. Newton, St. Mary Woolnoth. Mr. Thornton, o had borne the greater part of his lege expenses, had now a nearer op- tunity of judging of his abilities and racter; but in a few months he was ointed Chaplain of Fort William, in ngal.

Mr. B. left England as a single man; l two accomplished young ladies -t out passengers in the same ship. markable seriousness of his de- :t became a subject of raillery, :e returned with equal wit and :mour; and the impression of nts and piety was so much in his that he afterwards found in one of a- ...mplished and pious help- Whish, daughter of the Rev. R. Whish, of Northwold, in Nor folk. This lady left India to return to England before Mr. B. for the educa tion of her children; but, to his grea grief, she died upon the passage. By her he has left two daughters.

In 1800, was formed the college of Fort William, in Bengal; of which the late Dr. D. Brown was appointed Pro vost, and Mr. Buchanan Vice-Provost and Professor of the Greek and Latin Classics. Among the other professors was Mr. (now Dr.) W. Carey, the Sen ior Baptist Missionary at Serampore for the Sungskirt, Bengalee, and Mah ratta languages. This institution, de signed to encourage Oriental Literature, was very friendly to the translation of the Scriptures into the eastern langua ges, and particularly the Chinese; in which Dr. Marshman, another Baptist Missionary, with one of his sons, and two sons of Dr. Carey, were recently employed, while Mr. Morrison was pur suing the same object at Canton.

DEPARTURE OF THE MISSIONARIES.

The Rev. JAMES RICHARDS, jun. DANIEL POOR, HORATIO, BARDWELL, BENJAMIN C. MEIGS, with their wives, and the Rev. EDWARD WARREN, missionaries to the east, sailed from Newburyport on Monday, 23d of Oct. on board the brig Dryad, Capt. Buffinton for the island of CEYLON. The day was very pleasant. A large concourse of people assembled on the wharf at which the vessel lay, and on the adjoining wharves, and at other places which commanded a near view of the scene. The deck of the vessel was filled with visitors, mostly females, the particular friends of the missionaries, assembled to bid them a final farewell. The time approaching when it would be necessary for the vessel to avail herself of the tide, between 1 and 2 o'clock, P. M. the Rev. Dr. Spring addressed the throne of grace. The utmost stillness and solemnity pervaded the attentive multitude. A missionary farewell hymn was then sung to the tune of Old Hundred. Many were deeply affected and bathed in tears.— After the hymn, the visitors on deck immediately stepped on shore: the brig left the wharf, spread her sails to the

ze, and quietly entered on her se, followed by the gaze of many ly interested spectators. The con- d fair winds that prevailed for seve- lays afterwards, accompanied by ' weather, bore her pleasantly, we ot not, far on her destined way.— commend the little company and floating mansion, to the guidance protection of the Head of the rch, whose providence extends even he sparrow and lily, who *maketh louds his chariot and walketh upon vings of the wind.*

ristians, friends of missions, they s almoners of your bounty. They left fathers and mothers, houses lands for the service of Christ, and ear your offering of love to the Gen- They go as your messengers, to *among the* benighted *heathen, that reigneth* on a throne of grace, rec- lable to the guilty. Let the breath rayer, then, speed them on their ge. Let them share, while on embassy of love, an affectionate embrance in your intercessions and alms. God grant that they may ithful in delivering their message, many Asiatics may welcome it faith, and come at last with them he heavenly Zion, *with everlasting upon their heads.* PAN.

Salisbury Society for the Promotion of Good Morals.

number of the inhabitants of the s of Salisbury, Manheim and Fair- , convened on the 25th of Novem- ast, agreeably to previous appoint- t. The Rev. *Caleb Todd*, was cal- o preside as Moderator, and *Loring Williams* appointed Secretary. Af- n appropriate prayer by the Mod- r, and an address by the Secreta- hey unanimously agreed to form selves into a Society for the sup- ion of vice and the encouragement rtue. A Constitution was then pre- d, read, discussed and adopted.— meeting was then adjourned to the Thursday in January, when the fol- g gentlemen were elected officers e *Society for the present* year.

Rev. WILLIAM WILLIAMS, *President.*

Rev. CALEB TODD, *Vice-President.*

Mr. LORING S. WILLIAMS, *Secretary and Treasurer.*

Committee:
William Griswold, Esq.
Mr. *Ezra Maynard*,
William D. Ford, Esq.
Dr. *Isaac Sears*,
Dea. *Cyrus M. Johnson*,
Mr. *Amos Brockel*,
Mr. *Reuben Kelsey*,

The Rev. WILLIAM WILLIAMS is appointed to deliver an Address at the next meeting of the Society.

LETTER FROM DR. NAUDI TO THE SECRETARY OF THE CHURCH MISSIONARY SOCIETY.

Malta, Valletta, Sept. 3, 1814.

My Dear Sir,

REFERRING to a letter which I wrote lately to you, I shall not repeat what I said about the young man, Jerome Pa-na, already prepared to leave Malta, and to be engaged under your Society, as one of those young persons whom you commissioned me to send out to be educated for the future benefit of North Africa.

I had lately much conversation with a gentleman from Derna, an important place in the neighborhood of Tripoli.— He had been in almost every corner of that territory, and had travelled much about the Deserts of Barca. That part of the ancient world, which once gave birth to such great Christian men, and where the Church of Christ greatly flourished, is now the most neglected, and is reduced to a state, very little different from that of the Hottentots and other savages of Africa. A well disposed man, endowed with such individual and Christian qualifications as are requisite for the purpose, would effect a great deal of good among those different tribes. There are among them a multitude of Jews; and in the late troubles, a very great number of this people migrated from Europe to Cairo, and other parts of Egypt, and to Jerusalem. It is very singular to observe, that, in the short period of two years, many unexpected conversions from the

Jewish to the blessed religion of Jesus have taken place all round the Mediterranean.

I had the other day a second letter from the Bishop of Nicotia in Cyprus, in answer to one sent to him from one of my friends here, John Suappottolo, who is much interested in promoting the knowledge of the Gospel. He took upon himself to procure for us two good persons from Arabia, in order to be sent for better education to your benevolent Society for the ultimate benefit of North Africa. Fully persuaded of the essential good which will follow from your exertions in that part of the world, he promised to send to us shortly these two young men from Alexandria, well educated according to the custom of their country, and of good characters; and it will be all at his own expense till they arrive in Malta.

We are always lamenting here the good persons lost by the plague last year. Before my coming to England we had, as you know, a new Society, well adapted for religious purposes, in this island, which was called the "Society of Francisco," after the Founder. This good man died by the plague; and with him died a great part of our benevolent people. These perished, because, more than others, they exposed themselves to the contagion. All those members of the Society who took an active part in visiting the sick, and giving the Lord's supper to the dying, lost their lives. Their zeal was a great blessing to the dying; but all of them failed, and are lamented.

The other young man whom I mentioned to you, and whom I meant to send to the Society, lost his father and [illegible] by the contagion: in consequence [illegible] [illegible]ged to support the [illegible] . and to decline, [illegible]ting your propo[illegible] to give you this [illegible] be considered [illegible]nd of the So[illegible] [illegible]rty-four [illegible] part, [illegible]nd pie[illegible] [illegible] town, [illegible]e inter[illegible]red, who were lost to us in the year 1813.

Since the beginning of this mo[illegible] have been in mourning for my s[illegible] Rosi, who was ill when I wrote to [illegible] last. She ended her life on the last of July. Every thing possible wa[illegible] tempted to prolong her life, but in [illegible] I passed three months with her in [illegible] country, at a spot which is consid[illegible] the best for consumptive diseases. [illegible] are very much distressed by this l[illegible] and my mother is almost inconsola[illegible] But *let me die the death of the righte[illegible] and let my last end be like his!* Her words, just a minute before she d[illegible] were: "*Lord Jesus, receive my spi[illegible] Father, I commend it into thy hands*[illegible]

I continue that work which I be[illegible] when I was with you, about the pre[illegible] state of Christianity round the Medi[illegible]ranean and in the Islands. But I w[illegible] a great deal of information for ren[illegible]ing it complete.

The case of the Jews must be co[illegible]dered as mysterious, in respect to t[illegible] present conduct. Notwithstanding t[illegible] are at this time tolerated in Tur[illegible] more than before, and in a great me[illegible]ure protected in all the Levant and islands by that falling empire of the M[illegible]hometans, yet their conversions to [illegible] Christian Religion were never so f[illegible]quent as they have been in these lat[illegible] times. I have received various accou[illegible] relative to this important subject. [illegible] greatly desire now to go to Syria, Palestine, and particularly to Dam[illegible]cus, in order to examine into the pr[illegible]ent condition of that people, and th[illegible] true situation. Perhaps I shall do [illegible] when Mr. Jowet arrives.

Remember me when together to t[illegible] respectable members of your Societ[illegible] I never fail to commend them to t[illegible] Omnipotent, that their zeal and the[illegible] means for spreading the Gospel may i[illegible]crease, and their plans for promoti[illegible] the grand object may have vigor a[illegible] success; till, at last, the true religion o[illegible] our blessed Savior shall cover the earth all over. I remain with true respect,

Yours, &c.

(Signed.) CLEARDO NAUDI.

mphed in their last cold agonies, begun their eternal song before ir *flesh and heart entirely failed.*

and shall such a book,—shall the st precious gift of God to men, next hat of his Son, ever be laid out of it for one day? Shall such a treas- be lightly esteemed by fallen man? w worthy to be kept every hour at right hand! How much more pre- us than all the gems that ever glit- ed in the crown of royalty! It is l, that Alexander the great, *falsely called*, took the works of Homer ng with him in all his wars, and ev- night laid them with his sword un- his pillow. How much more wor- are the Scriptures to be near our rts. Let the Bible, then, be our st intimate companion. Especially the perusal of it always find a place our early preparations for the Sab- h. Let all the time, on Saturday ning, which is not employed in er religious duties, be spent in read- it. Let it be read in the morning, ore public worship, then during the rmission, and again after the pub- services of the day are concluded. l the texts selected by the preacher carefully examined. Let *all truth* treasured up in the memory. Let fruits of righteousness abundantly tify, that the good seed has taken ep root in good ground.

It would be very easy to specify a at number of religious books, with- almost every person's reach, which y undoubtedly be read upon the rd's day, provided they do not en- ach upon the time which belongs to Bible. The Bible must ever have e pre-eminence. It must be read t, and read more than any other oks. It is only when we are from the Scriptures, tend to the writings of d men, upon the Sab-

to be sancti- out attend- That fre- knowledg- thor of all good, is a dictate of natural religion. It is well known, that the heathen, almost every where, have, from the earliest times, had their appointed seasons of meeting to worship their gods. But not to insist on the example of pagans, though it might well shame multitudes who call themselves Christians, *we have a more sure word of prophecy*, to which let us *diligently take heed.* The law was appointed of old to be read in the synagogues, every Sabbath day. And surely, if the priests were bound to read it, it was the duty of the people to assemble and hear. Indeed, an express command of God to the Jews, was, *Ye shall keep my Sabbaths, and reverence my sanctuary.* To do this, his people have in all ages accounted one of their highest privileges. *I was glad*, saith David, *when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together, whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.* In what plaintive strains does the same holy man lament his exclusion from the sanctuary. *How amiable are thy tabernacles, O Lord of hosts; my soul longeth, yea even fainteth, for the courts of the Lord. My heart and my flesh crieth out for the living God. Blessed are they that dwell in thy house: they will be still praising thee. For a day spent in thy courts is better than a thousand.*

It would be easy to show, did time permit, that the apostles, and other primitive Christians, assembled statedly for religious worship, upon the first day of the week, which has been proved to be the Christian Sabbath. See John xx, 19, 26; Acts xx, 7; and 1 Cor. xvi, 1, 2. Nor must I omit to refer the reader to Luke iv, 17, where the Evangelist informs us that our Divine Lord, *as his custom was, went into the synagogue, on the Sabbath day.*

Strictly accordant with the requisitions of the law, the custom of the pious Jews, and the practice of Christ

and his apostles, is the following exhortation of the inspired writer to the Hebrews. *Let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is.* I will not spend time in proving, what the history of the church puts beyond all controversy, that the most eminent servants of God have, from that day down to the present, highly valued the blessings of public worship.

If, then, we regard his authority, who instituted the Sabbath; if our feelings and desires are akin to those of the sweet Psalmist of Israel; if we regard the example of Christ; if we desire to walk in the steps, and participate in the bliss, of those pious men and women, who have gone to their heavenly rest, we shall *reverence* the Lord's *sanctuary*, by a conscientious and solemn attendance on public worship. Nay, unless some should choose to be more heathenish than the heathen themselves, they will not fail to unite, regularly, in public acknowledgments for the mercies which they daily and hourly receive.

But, alas, how many such heathens are there in this land! How many, who have been baptised into the name of the adorable Trinity, live and die, in sight of the Lord's house, where they are never seen, unless it be used for a secular purpose, and then only to mingle in the strife of party politics! How many more have taught us not to expect them in our solemn assemblies, except when summoned by the voice of death, in the removal of some near friend, or excited by curiosity to hear a new preacher, or an occasional sermon. How many saunter and sleep away half the Sabbath at home, and then bless themselves for obliging us with their presence a part of the day. How many *sit down to eat and drink*, after the morning service, and *rise up to play*.

Surely no candid reader will infer, from the preceding observations, that, in the opinion of the writer, absence from public worship can never admit of a scriptural justification. God certainly no where requires of his creatures according to what they *have not.*—When a person is confined to his room with a broken bone, or to his bed with a consumption, he plainly is not required to go out. Nor if he is so seriously indisposed, that he would be in great danger of increasing or prolonging his distemper. But some people are visited with a sort of intermittent or periodical disease, which comes on almost every Sabbath, and goes off by Monday morning. We see and hear of them, every where *six* days, but on the *seventh* they are confined. Now, it ought to be solemnly remembered, that it is not every slight complaint, which can excuse us from waiting upon God in his house. If we should feel able to expose ourselves as much, on a week day, and for a worldly purpose, the excuse is vain. If we are not so ill that we should be obliged, for that cause alone, to decline an invitation to dinner, or a tea-party, the excuse is vain.

Again; I shall readily admit, that drenching rains in summer, and drifting snows in winter, may sometimes render it hazardous for persons in health, especially females, to go out on the Lord's day. But it is not every threatening cloud, or fog, nor even every considerable fall of rain, or snow, that can be pleaded as a sufficient excuse. If our souls long for the house of the Lord, it is certain we shall not be detained from public worship by trifles. When any doubts arise, in regard to what is duty, let us look to God for direction. *He giveth liberally and upbraideth not.*

The excuse which some people make, for not attending public worship, that they have not decent clothes is, I believe, in nine instances out of ten, invalid. This excuse is not unfrequently the offspring of pride. If those who make it had the *ornaments of a meek and quiet spirit*, they would be contented with and thankful for such apparel as they have. As for those who are really destitute, it is certain,

t most of them might clothe themves decently to appear in the house God; because many actually do so, h means quite as scanty, and labor- under embarrassments quite as at, as they possess. The cause of ir alleged inability is to be found in ir idleness, in their tavern-bills, or the marks that stand against the inis of their names, on the shelves and lls of dram-shops.

To the question, *what portion of ho- time ought to be appropriated to pub- worship?* no precise answer, per- ps, can be given. Generally, it has en found convenient to meet twice ery Lord's day. In compliance with s arrangement, it is the duty of all, o are interested in it, to attend both vices. Till we hear the pious mem- rs of our churches complain, that the ictice interferes with other duties, it worse than trifling for persons who *glect* other duties, to plead, that they ve not time for this. If in some ex- isive and thinly settled parishes, it is ind very inconvenient, during the ld season, to meet more than once the Lord's day, the rule of duty is anged; and it is changed again, if, in ies and other compact settlements, it found that the interests of Christ's igdom are promoted by three stated vices. God has left this matter, as he s many other things, to be regulated his people, according to circum- nces. When, with a due regard to ese, they decide upon meeting once, ice, or three times, on the Sabbath, is the duty of all concerned, to acqui- ce in the arrangement, and to honor by a cheerful attendance.

6. Some part of the Lord's day may ry profitably be spent in religious nversation. The advantages of such many; but I can only ntion two or three. d warms rom, so a of his dis- into a holy flame; and though no man ever spake like him, multitudes of Christians can testify, from their own experience, to the sweetness of religious conversation. How often has it revived their languishing graces. How happily has it contributed to clear up their doubts, and to urge them forward in *the race set before them.*

Such conversation tends, also, more than almost any thing else, to fix divine truth in the memory. Every one must have observed, how much easier, and how much longer, he retains what is imprinted in this way, than what he finds in books. Religious conversation, then, should spontaneously grow out of every subject to which our attention is called upon the Sabbath.— Let us avail ourselves of its enlivening and warming influence. Let it be familiar in our families. Let it fill up the intervals which are not occupied by any of the duties already mentioned. Let it engage our thoughts and affections, in going to and returning from public worship. It will prevent the intrusion of evil thoughts. It will, by the blessing of God, make us wiser and better. It will, if we are Christians indeed, make us happier for the time; and this holy communion will contribute not a little to prepare us for the high felicity of eternal converse with saints and angels in heaven.

7. The pious instruction of children, is a plain and important duty of the Sabbath. I regret that I have room for little more than the bare mention of a subject so important. Children should be taught from their cradles, *to esteem the Sabbath a delight, the holy of the Lord honourable.* It is then, that parents are most at leisure, that they should take particular pains to explain the use and importance of the Sabbath; that they should catechise their children and domestics; should require them to learn and repeat prayers, hymns, and portions of Scripture; should make them acquainted with the perfections of God, their own sinfulness, and the necessity of their being made *new* creatures in

rist, to prepare them for that glori-
s Sabbath, in the world above, which
ll have no end.

I might infer, from all that has been
d in this and the preceding number,
it social visits, on Saturday after-
on, are generally improper, because
y tend rather to dissipate than com-
se the thoughts;—that the reason
y some Christians find so much oc-
sion to lament their coldness and
nness, is, that they do not *remem-*
the Sabbath; and that so far from
being an idle day, it will be found,
those who pray and read the Scrip-
es, and spend as much time in oth-
religious duties as they ought, a day
t less occupied than any other in
e week.

But I must not enlarge further than
erely to suggest, how pleasantly and
ofitably the sacred hours must pass
th those who keep the Sabbath holy.
hat blessed communion must they
joy with the adorable Trinity!—
hat rapid proficiency must they
ke in the knowledge of the Scrip-
es. How fast must they grow in
ce, and ripen for heaven. May
h be the course, such the happiness
he writer, and of every reader.

In holy duties let the day
holy pleasures pass away,
ow sweet a Sabbath thus to spend
hope of one that ne'er shall end."

Z. X. Y.

ON THE SABBATH. NO. VII.

rohibitory part of the fourth commandment.

correctness of what was advan-
my two last numbers being ad-
t follows, as a necessary conse-
that *no part of the* Sabbath
devoted to common secular
nts or recreations. For, if
day should be spent in med-
yer, self-examination, and
religious duties, as I speci-
cannot be left for the
worldly thoughts, nor for
[illegible] or relaxa-
[illegible] single infer-
[illegible] ine, can
[illegible] resisted,

overthrows at once most of the a
ments and pretences, by which th
sands try hard to justify themselves
their habitual encroachments up
those sacred hours, which God emph
ically claims as his own.

Since, however, the strict obser
ance of the Lord's day is a matter o
vital importance to religion; and sinc
it has become fashionable to pare o
and explain away, till the very essence
of the sacred institution is exposed, it
seems necessary to examine the sub-
ject with some particularity. The
prohibitions of the law respecting
the Sabbath, are concisely and admi-
rably stated by the Assembly of Di-
vines, in their exposition of it, contain-
ed in our shorter catechism. "The
fourth commandment," say they, "for-
biddeth the omission or careless per-
formance of the duties required, and
the profaning the day by idleness, or
doing that which is in itself sinful, or
by unnecessary thoughts, words, or
works, about worldly employments or
recreations."

The clause in this exposition, that
now claims our particular attention,
is that, which declares, that it is
forbidden to be engaged, on the Sab-
bath, in "unnecessary thoughts, words,
or works, about worldly employments
or recreations." It will be proper for
us to try the correctness of this expo-
sition, by appealing to the law itself,
and by a careful examination of such
explanations of this law, as God has
given us in various parts of the Sacred
Volume.

The prohibitory part of the law is,
as every well instructed child knows,
in these words: *But the seventh day is
the Sabbath of the Lord thy God: in it
thou shalt not do any work; thou, nor
thy son, nor thy daughter, thy man ser-
vant, nor thy maid servant, nor thy cat-
tle, nor thy stranger that is within thy
gates.* In the clause of the command-
ment which immediately precedes this,
God had said; *Six days shalt thou la-
bor and do all thy work.* Whether we
regard this, in the light of a permission
to labor six days, or as making it a [illegible]

duty to labor, is immaterial to the present argument. Men are to do, not the greatest part, but all their work in six days. There is no proviso to accommodate the idle, the busy, or even hose, who may have been sick all the veek previous to the Sabbath. Every one must admit, that the form of expression amounts to a positive prohibition; for who, that does *all* his work n six days, can have any left for the eventh? But God saw fit to make the prohibition doubly strong, by adding, *'n it thou shalt not do* any *work.*—Surely, no man, after reading this, could hink of attending to his secular affairs n the Sabbath, till he had made up his nind to trample upon the law and set he authority of the Legislator at defiance. But a depraved heart, always ertile in evasions, might have suggested, that children, servants, and cattle, ould be employed in labor without any infraction of the law, had not every dea for such an interpretation been taken away by the explanatory clause vhich follows, in which the labor of ons and daughters, of servants, of cattle and of strangers, is explicitly foridden. All these things demand the eader's particular attention. They vere written for *our learning on whom he ends of the world are come.*

In the first place, then, we, who act or ourselves, whether heads of families or not, may do no work upon the Lord's day. We may and ought to be diligent in our respective callings on ther days. Idleness is a great sin; but ve must not take *God's* time, for doing *ur* work. He has given us six days ut of seven, which, when rightly used, re quite sufficient for our own employments, We may not encroach upon the Sabbath. It is holy time. If ve have been idle, or dilatory, we must ear the loss. If we have undertaken oo much in one week, we must defer part to the next. If we have been ck, or providentially called away from ur business, we must not attempt to edeem the time, by breaking God's aw, but devoutly spend the day which e *has* sanctified, in religious duties, trusting in his bounty, for the supply o our temporal wants.

Secondly; are we parents or masters, the prohibition includes our children and servants as well as ourselve We may neither require nor permi them to labor upon the Lord's day. We may not *require* it. If they have labored faithfully six days, they need the *rest* which the Sabbath was intended to give them. And whether they have been faithful, or not, we have no right to employ them about our secular affairs, on that holy day. In saying, they *shall not do any work*, God has precluded us from the exercise of that authority, which he permits, and makes it our duty to exercise, on other days. To command a child or servant to work, when God has expressly forbidden him, is nothing les than setting up our authority, as paramount to that of Jehovah; and he, who does it, must prepare to abide the tremendous consequences.

Again; as we may not *require*, so neither may we *permit*, our children and servants to work on the Sabbath. God has subjected them to our authority; and made us, in no small degree, answerable for their conduct. It will by no means be sufficient for us to plead, when called to our last audit, that we laid no commands upon them, contrary to the requirements of the divine law; that we gave them much good advice; and that we should have been highly pleased, had they listened to it. Let us not forget the woes, which were denounced against the house of Eli, and which were fearfully executed, because his sons made themselves vile, and he restrained them not. As parents, guardians, or masters, we are, so to speak, placed in God's stead. And we are as much bound to restrain our children, or servants, from what the divine law *forbids*, as to enforce their obedience to what it *requires.*

It may not be possible, I allow, for the most vigilant and faithful parent or master to prevent his children or servants, in every case, from violating

Sabbath. They may sometimes il away from his presence, and hout his knowledge, engage in la-, in foolish talking and jesting, or rarious vain recreations equally in-isistent with the spirit of the fourth nmandment. But let no one, who children under his care, lay hold his admission as an excuse for his gligence. Let us, if we would ob-ı the divine approbation, keep a tchful eye over all the members, ecially the young members of our nilies on the Lord's day. Let us ke an effectual trial of mild, affec-ıate persuasion, and, should that , let us not shrink from the employ-nt of coercive measures, more or s severe, as circumstances may re-re. I cannot dismiss this topic, hout reminding unfaithful parents, his page should ever catch the eyes such, what a fearful account they l have to render at the last day. t those, especially, who profane the ıbath themselves; who go with ir sons into the fields, or who send m thither alone, remember, that d will vindicate the honor of his sa-d institutions, by pouring *indigna-ı and wrath, tribulation and anguish,* on such daring transgressors.

Again; the law of the Sabbath goes ther. It is a law of mercy to beasts well as men. It places itself, as a ong and sacred barrier, between the rice of our species and the abuse of se animals which God has created our use, and, under important lim-tions, subjected to our authority. e have an undoubted right to em-y our cattle in moderate labor, du-g the whole time that we are per-tted to labor ourselves; but when Sabbath comes, the right is sus-ıded. The command is explicit, t *they shall not do any work.* We y neither subject them to labor in r own business, nor let them out to ers. The latter mode of employ- them, though regarded by many less criminal, is even worse than former; because, in nine instances of ten, men will drive a hired horse harder than they would one of their own. How, then, will those impious contemners of God's law answer for their conduct, who keep horses and carriages, with a view to let them *more* upon the Lord's day than upon any other? I am not here condemning a mere phantom of my own imagination. I am well assured, that in some of our principal cities and towns, so great is the demand for horses and pleasure carriages on the Sabbath, that in many instances, the owners ask, and actually receive, twice as much for their hire, as upon any other day in the week.

Further; what a dreadful account are the proprietors of stages, in all parts of the United States, preparing for the last great day. And what an amazing aggregate of guilt is contracted by thousands in our land, who are every Sabbath goading on their teams, to hasten the transportation of goods from city to city, and from one end of the union to the other. What will they do, when God shall come to vindicate his own law, and take the part of his abused creatures, against their cruel and ungodly masters.

Again; the prohibitory part of the law now under consideration includes all persons not before mentioned, who may happen to be within our gates upon the Lord's day. The phrase, *within thy gates*, as employed by the sacred penmen, amounts to the same thing, as *within the limits of thy control, or rightful authority.* Thus, when a stranger entered the house of an Israelite, he was so long as he remained there within the owner's gates; and, in some sort, subject to the rules of his family. When a stranger went to one of the cities of Israel, whether for traffic or for any other purpose, he was within their gates, and was bound equally with them, to keep the Sabbath holy; as was every one, who might have occasion to spend the day any where, within their territorial limits. In like manner, all strangers passing through the state, or town where we dwell, or coming to reside amongst us, are, to speak in Scripture language, within our

ue Christian, and will finally in-
eternal life." But put the ques-
What is the gospel of Christ?—
et each one for himself, learned
nlearned, throughout Christen-
give an answer, and it will be found
iere is a great *variety* of opinions.
hat the learned differ as much as
learned. And that the *seeming-*
out and religious differ as much
more loose and profane. The
any man acquaints himself with
ate of the Christian world, at
and abroad, the more he conver-
ith men and books, the more
y will he discern this to be the
tate of the case. And now what
e done?
say, in this case, "That notwith-
ng circumstantial differences, the
of professing Christians agree in
ain, and we must not be so exact,
hysical and nice," is the same as
, Let your ideas be so general,
ed and indeterminate, about mat-
' religion, as that you may not
tly discern the differences which
fact take place: And be so very
cerned about your eternal inter-
not to think it worth your while
t things to the bottom. Go on
i this way, and cry out against
ondemn all exact thinking and
reasoning in matters of religion,
aphysics, an hocus pocus word,
cken an inquiring disposition,
justify an astonishing inatten-
a matter of infinite and ever-
concern." And this, while all
f sense agree to commend the
xact thinking and clear reason-
any other subject, but that of
n.
say "it is no matter what men's
les be, if their lives are but
is the same as to say, "Pagan-
d Mahometanism are as safe
o heaven as Christianity," which
right infidelity.
say, "Good men may differ;
re more ways to heaven than
l equally safe; it is needless to
ains to look things to the bot-
s much the same as to say, "Let
every one sincerely live up to his own scheme, and he will be safe." Which *again* will land one on the shores of infidelity.

When our blessed Saviour sent his apostles abroad into the world, it was with this commission: *Go preach the gospel to every creature*, and *he that believeth* (the very gospel I send you to preach) and is baptised shall be saved: *But he that believeth not* (the very gospel I send you to preach) *shall be damned.* And according to this commission, they went and preached, and gathered churches, and then said, not from an uncharitable disposition, but merely viewing things in the light of their Master's words: *We know that we are of God, and the whole world lieth in wickedness.* And when false teachers arose, and endeavored to accommodate the gospel scheme a little better to the taste, the natural taste of mankind, the very chief of the apostles, as it were, stepped forth in the view of the whole Christian world, and with an assurance and solemnity, becoming one inspired by Heaven, said, but *though we or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you, than that ye have received, let him be accursed.* Gal. i. 8, 9. "But what shall I do?" says a poor, ignorant, benighted soul, anxious for his eternal welfare. "Were all learned, religious sort of men agreed, I should think, I might safely believe as they believe. But now I am perfectly disconcerted and confounded.— And is it likely such a poor, ignorant creature as I am, should ever find the truth, and see to the bottom of these controversies, so as to know what is right and what is wrong? What shall I do?"

Were the differences subsisting in the Christian world really owing to any obscurity in divine revelation itself, I do not see how poor, ignorant people could be to blame in being thus at a loss. Or indeed if after all they should

ppen to believe wrong, to mistake
me false gospel for the true one, I
not see how they could be to blame,
uch less so much, so very much to
ame, as to merit eternal damnation.
hen therefore our blessed Saviour so
remptorily declares, "He that be-
eveth not shall be damned," let him
who he will, among all mankind,
ho shall hear the gospel, it is a com-
ete demonstration, that in the judg-
ent of our blessed Saviour, the gospel
velation is quite plain enough, upon
level with even vulgar capacities; so
at it cannot be misunderstood or mis-
lieved, by any individual, unless the
ult is in himself. Yea, unless he is
greatly to blame in the affair, as just-
to merit eternal damnation. To say
herwise is to charge our Saviour with
justice, in denouncing eternal damna-
on against every unbeliever. Which,
ain, is no better than downright infi-
elity.

"But, *how can these things be?*" may
inquisitive reader say; "For if the
ospel of Christ were so clearly reveal-
l in the sacred writings, how unac-
untable is it, that the Christian world
greatly differ!" Not unaccountable
all, only granting what must be grant-
l, or Christianity be given up, that the
ue gospel of Christ, contains a sys-
m of sentiments, diametrically oppo-
te to every *vicious* bias in the human
eart. Such a system it contains, or it
id not come from God. And if it does
ntain such a system, then, so long as
e generality of mankind are under the
fluence of their vicious biasses, they
ill naturally *seek darkness rather than
ght;* self justifying error, rather than
lf condemning truth; and it is well
nown how apt men are to believe that
be *true*, which they *wish to have so*,
other matters, besides that of reli-
on. Besides, tell me whence was it,
... apostolic age; whence was
...y days of miracles and
...sed Christians began
it because the sacred
bscure? Why then did
the mouths of the
alive, and who
agreed among themselves? Nay, in-
quire at the apostles' mouths! *Indeed
no!* They would rather call their inspi-
ration in question, than to submit to
their decision. St. Paul found himself
so vigorously opposed by false teach-
ers among the Galatians, that with all
his miracles, inspirations, and elaborate
reasonings, he could not keep up the
credit of his scheme, no, not even a-
mong his own converts, who once were
ready *to pluck out their eyes for him*,
rather in endeavoring to keep the truth
up, his own credit sunk by the means.
Gal. iv. 16. And a little before his
death, after full experience of the na-
ture of error and delusion, he plainly
tells his son Timothy, that the case
with some was really hopeless; say-
ing, *evil men and seducers shall wax
worse and worse, deceiving and being
deceived.* 2 Tim. iii. 13. And while
the apostles were, some of them yet
living, numbers of their converts actu-
ally separated from their churches,
numbers of their *graceless* converts, I
mean. 1 John ii. 19. *They went out
from us, but they were not of us; for if
they had been of us, they would no doubt
have continued with us.*

Now it cannot be pretended there
was any want of external light and ev-
idence, needful to discern and ascer-
tain the truth, in that age; and, never-
theless, matters began to work then ve-
ry much as they have *all along* since.
It is not, therefore, through want of
light and evidence externally held
forth, that men have gone into error,
in one age and another, who have had
the Bible in their hand; but it has been
entirely owing to the *vicious* state of
their minds. And therefore St. Paul
reckons heresies among the *works of
the flesh*, and gives them a place along
with *adultery, fornication, witchcraft,
murder, drunkenness*, &c. as being
criminal in the same sense with them.
Gal. v. 19, 20, 21.

And indeed the sum and substance
of the gospel may be reduced to two
or three points, which must be in a
manner self-evident to a mind rightly
disposed; or to use our Saviour's

words, to those who have a *good and honest heart.* For as all Christians were baptized in *the name of the Father, and of the Son, and of the Holy Ghost*, so right apprehensions of the character and offices of these three, is the sum of all Christian knowledge. For he who believes God the Father, the Supreme Governor of the world, to be by nature God, and absolutely perfect, an infinitely glorious and amiable Being, infinitely worthy of that supreme love and honor, and universal obedience, which the divine law requires at our hands, and that consequently his law is holy, just and good; And he who believes that God the Son, the *express image of the Father*, became incarnate, and died to do honor to the divine law, was set forth *to be a propitiation to declare his Father's righteousness, that he might be just, and yet the justifier of the believer;* and he who believes that God the Holy Ghost, is appointed to be an Enlightener and Sanctifier, to bring sinners to understand the truth, see it in its glory, believe, love, and obey it; He who understands and believes these points, cannot fail to understand and believe all the rest; for all doctrinal, experimental, and practical religion, naturally results from these fundamental truths. Besides, these fundamental truths give light to each other; so that if once the glory of God, the Supreme Governor of the world, is seen, the reason and nature of his law will be plain: and if that is plain, the design of the incarnation and death of the son of God will be evident; and then the whole gospel plan will naturally open to view, and appear to contain a complete system of religious sentiments, harmonious and consistent throughout, perfect in glory and beauty. And while we discern the opposition of this system of truths to every vicious bias in the human mind, the nature and necessity of the regenerating and sanctifying influences of the Holy Spirit to bring us rightly to understand the gospel, see it in its glory, and love and practise it, will be *easily discerned.* And at the same time every one well acquainted with his *own heart* may discern the true source of all the various errors which have been broached in the Christian world; for the root of *them all* is in the heart of *every* child of Adam.

To the following Essay, written by John Hall, Esq. of Ellington, Connecticut, the prize of ten dollars was adjudged, as the second best composition, in prose, published in Panoplist, Vol. 10.

ON THE EDUCATION OF CHILDREN.

COMPLAINT is very frequently made, that habits of obedience and decorous behaviour are, at the present day, less observable in children than they were in the days of our fathers. Allowance should be made, no doubt, for the veneration which we are apt to pay to things which are past, the best side of which is perhaps retained in recollection, and the worst forgotten; but still I am inclined to think, that we, who are now on the stage, have greatly relaxed, in respect of education, from the judicious precision of our ancestors. The dread of being austere has carried us very far towards the opposite extreme. Lest we should be too rigid, we have become too remiss. It is the fashion of the times to be lenient, loose, licentious; and parents, out of mere *parental affection*, as they would term it, must give their children some portion of that indulgence, which they allow themselves. But it is not so much my intention to expatiate on the extent of the evil, as to point out a few causes of its existence, and to suggest some means for its removal.

The root and foundation of misconduct in children is human depravity; depravity in the parent, and depravity in the child. This ought never to be overlooked, nor forgotten, in any of our systems of education; but should be perpetually kept in view. Corrupt ourselves, we look with a more favorable eye upon the faults of our children, and feel a reluctance in conveying a censure to them, which will recoil upon ourselves. Men cannot readily ab-

or their own resemblance; they will gard it with tenderness, if not with mplacency; they will palliate what ey cannot entirely excuse, and but ebly rebuke what they dare not whol- pass over without notice. This is the supposition that the evil is *real-*, though dimly seen; but this is not e half of the mischief. Human de- avity renders the subject of it blind, d callous, it makes him insensible of e disorder which is upon him, and de- iously fond of his dangerous condi- on. It is a mad disease which allows victim but few lucid intervals; and e glimpses which he then has at his ue situation, serve only, in general, to ing on a recurrence of his disorder. Others, too, languish around him un- er the pressure of the same complaint; ut their example does not abate his wn malady, but rather adds to its vi- ence. Such being the case, how all the parent correct the child for a ult, which he is not perceived to pos- ss: or which, if perceived, is lightly stimated, and possibly approved?— ven the best of parents have very in- lequate conceptions of the extensive il of sin; and those conceptions, in- lequate as they are, are rendered still ore vague and feeble, when applied the tender objects of parental affec- on. The parent, indeed, sees his hild conducting amiss; but then it is nly a weakness deserving commiser- tion rather than censure; a moment- ry impulse which could not be avoid- d, and which will readily cease with e occasion which produced it. But is infantile weakness, inconsiderable it is deemed, soon becomes gigan- c, and bids defiance to the puny ef- rts which may afterwards be made r its coercion. The truth is, the pa- nt cannot, or will not, believe, that s child, *his* offspring, *his* darling, is turally dead in trespasses and sins; at *his* nature is corrupt, and the ima- ... f *his* heart is evil, and that ...ually. He does not ... abhorrence God be- ... which he himself ... much indulgence. He does not consider with what abhorrence God beholds *his* criminal indifference to the growing sinfulness of his offspring; nor the dreadful impiety of treating those sins as trifling imbecilities, which the Most High declares worthy of eternal punishment. Did the parent look upon sin as exceedingly sinful, he would not regard with indifference, and even with complacence, those strong indications of it, which every child exhibits, as soon as it begins to express its feelings at all.

But are children indeed so depraved from the birth; are they naturally so corrupt; that the parent's regarding their little foibles, and occasional sallies of harmless passion without any very strong disapprobation, is to be accounted sinful, and as affording evidence of his own depravity? Such, and similar questions are often asked, and they amount to pretty strong evidence that the person, who asks them, is himself very far gone in depravity; or at the least has been a very inattentive observer of his children's temper and disposition. We often hear parents calling their children "harmless creatures," "pretty innocents," and other fond endearing names which *figuratively* denote the same thing, such as "little doves," "harmless birds," with a thousand other equivalent appellations; and, I confess, I never hear them without trembling, lest those, their unfledged offspring, should prove birds of evil omen, if not birds of prey, fitted to be taken themselves at last in the snare of the fowler. Take an infant yet unable to walk, and offend him. With every natural member of annoyance, which he is able to exert, he will give you proof palpable and positive, that he has other attributes than those which are purely innoxious. No sooner does a child begin to take notice of objects so as to be pleased with them, than he covets them, and no sooner does he covet, than he endeavors, by all means in his power, to possess them, not by gentle methods, but by force. Completely selfish, he admits no opposite rights, nor claims

ject is to gratify himself; and thing in opposition to this is as- l with violence, and the interfer- f others is treated with turbulent ment. Persons many times r, that infants should come into rld, and continue a great length e, weak and helpless, while the of other creatures are either im- ely, or within a very short peri- time, strong and active. But a little reflection would teach us odness of God in this particular. infants from the birth endowed strength and activity like the of some animals, the most fatal would follow. Give the child ength of manhood without aba- ight from the violence and per- ess of his temper; who would gly be his nurse, or his attend In such a case, instead of the t milder measures of restraint, ould be compelled, for your own , to resort to chains and fetters, invent new methods of coercion er to reduce him to obedience. paroxisms of rage at some dis- tment in his pleasures, would he te, do you think, to take your life, ou the cause of his exasperation; iling in this attempt, would he e to lay violent hands on himself, do some other act of direful im- Did you never see a child in fit of passion, who wanted noth- t the power to make such scenes And from what can such a dis- n proceed, except from the most rooted depravity? But this, you is an extreme case, and cannot a generally depraved disposition. he not at other times sport and is he not pleased with my cares- is he not attached to those by the is fed, and by whom he is d? Undoubtedly; and the de- y of his temper is, for this very , the more conspicuous. On very objects of his affection, that jects of affection, so long as they that on turning the the utmost of his m, and all past attachments and good offices are forgotten; his impotence, and not his gratitude, will prove his own restraint, and your protection. Offer him food which he does not want, or when he is sullen; will he be pleased with it, or will he thank you? Caress him when he is angry; will he return you *his* caresses, before he has gained his object, or until he has forgotten the cause of his anger? When he plays, is it to gratify another, or *himself?* Will he give up his play things before he is tired of them, in order that another may play with them? Or will he scruple to demand, and forcibly to take, another's play things, whether the latter has done with them or not? To prove a child's depravity, it cannot be necessary to show, that he is constantly in a passion, that he is every moment a fury, which nothing can withstand. Nor can any argument against his depravity be derived from the fact, that he often plays, and sports and prattles. Were he incapable of pleasure, and of expressing it, he would not be human. His depravity is always ready to manifest itself, whenever there is an occasion to draw it forth; and when there is no such occasion, the disposition is as really there, as if it were in exercise.

If, then, both parents and children are depraved, it becomes important that the former should be well aware, that this moral distemper is upon them. They should not deceive themselves in a matter of so much moment. The *fact* will remain unaltered, whatever credit they may please to attach to it; nor is their responsibility diminished, because they do not choose to open their eyes to conviction. True wisdom would teach them to adapt themselves to the real state of things; to foresee the evil, and guard against it. Let the parent be convinced, that he has in him a disposition, to that which is evil, and which, if not corrected, will lead him to ruin; he will then the more readily believe that his children possess the same disposition, and will feel the more strongly their need of his parental guidance. Let him once obtain

[illegible] ed, is [illegible], [illegible] is something else, which is sure to have no harm in it whenever he manifests any ill humour. Though he should rave and [illegible] like a mad[illegible], still human corruption has no hand in it: some common place apology is made in his behalf: and the child, half smothered with caresses, is pronounced 'sweet-tempered as a lamb.' Exactly in proportion as he is ill natured, he is indulged; and the more indulgence he receives, the more he demands; till at length it becomes a question of no doubtful solution, which governs, the parent or the child? But let it be remembered, that every palliation of a fault gives countenance to it —is a premium set upon iniquity; and that no parent can offer such a premium and be guiltless. To his guidance and care are committed the interests of [im]mortal soul; he is deeply responsible for the trust. If he allows and [illegible] that which God abhors; if he [illegible] innocent and good, which [is] evil; and justifies that [illegible] he opposes the [distinction between r]ight and wrong.

[illegible] of the Most [illegible] whose [illegible]! Is such an [illegible] shall be maintained! [illegible] not control the incli[nations] [illegible] is cruel and un[illegible] what does this cruelty [illegible] is to inflict un[illegible] [illegible] a benefit, is [illegible] If your children possess [illegible] them into sin, it [illegible] cruel to check those [illegible] give them a new and [illegible]. It is very strange [illegible] parents should deem it [illegible] to refuse their children [illegible] of sin; for to this [illegible] of their perverse and [illegible] actually amounts.— [illegible] ought to know that all [illegible] their own included in the [illegible] have naturally corrupt passions and propensities: that such passions and propensities, without restraint, will certainly lead to sin: and sin conducts to endless ruin. *They* certainly ought to know, that the Most High regards whatever tends to sin with utter abhorrence, and that sin is that abominable thing which his soul hates. How then can *they* view with such complacency, what he regards with indignation: or deem that as cruel, which saves their children from the effect of His displeasure? Can they deem it an act of unkindness to teach their children habits of obedience, both to divine and parental authority; and for this purpose to give them lessons of self-denial in the ways of sin, or even to *compel* them to cease to do evil, and to learn to do well? Is it an act of unkindness to attempt to save a soul from death? Yet such, let it be remembered, is the natural tendency of parental discipline when properly directed. *I do not say that it will of itself infallibly* produce this desirable effect; *but certain it is*, that it tends that way, and that it serves to prevent their progress in the opposite course, which *leads to* the chambers of death. Here then are powerful motives to attempt the proper government of children; motives

which all parents, and especially Christian parents, ought most sensibly to feel. Yet strange as it may seem, many, who call themselves Christians, are, in these matters, as greatly delinquent as the mere people of the world; as prone to complain of the cruelty of enforcing their commands on their offspring, and equally indulgent to their wayward caprices. Some, who make no pretensions to religion, often excel this class of persons, in correct and wholesome discipline; more effectually restrain their children from evil courses; better accustom them to useful habits; and with more scrupulosity bar the avenues to sin and ruin. But Christianity, if rightly understood and applied, ought to insure, and will insure, a better education, than mere morality, or a mere sense of propriety, can ever produce. When those, therefore, who are styled Christians, fail to train up their children to virtuous and useful habits, it is very apparent that they neglect their trust, and poorly employ the talents committed to their keeping. They wound the cause of religion, and lead the ungodly to say, if not actually to believe, that religion tends to licentiousness, and presents less imposing motives to obedience, than the maxims of mere human prudence and invention.

... But to insure, as far as may be, the proper behavior of his children, let every parent make it his inflexible determination that he will be obeyed—*invariably* obeyed. An uniform adherence to this resolution will save him from a multitude of difficulties, and produce incalculable good. The sum and substance of good government is *to be obeyed*; not now and then, when the humor suits; but always, and *invariably*. The child should know on what it has to depend, and should not be lost in uncertain conjectures, whether you really *intend* to be obeyed; whether you merely *propose* obedience, or actually *command* it. If you do not mean to enforce obedience, it ought not to be commanded; if you mean to command it, it ought to be enforced. The connexion between *your* command, and *his* obedience, should be as certain as that between cause and effect; the one should be the unfailing consequence of the other. It is hardly necessary to say, that your commands should respect things lawful and proper to be done; for surely unlawful commands have very little to do with good government. Your commands may indeed respect things previously indifferent; but the moment you command them they lose that character, and become positive duties, the performance of which is as indispensable, as your authority to enjoin them was proper and unquestionable. But you will ask, am I to whip and torture my children for every little infraction of my orders, and play the tyrant in order to enforce their obedience? A hard case surely—but one of your own making. Habitual obedience has no need of such severities; it is yielded readily, and as a matter of course. Nothing short of very obstinate and habitual disobedience can bring matters to such extremities. Parents, who govern well, never suffer their children to arrive at such a pass, that nothing short of torture will coerce them.—They commence the business in season, and enforce obedience by gentler methods; they master the disease at its first appearance, and so avoid the necessity of desperate remedies. A moderate, but equable regimen, afterwards succeeds; such as is calculated to prevent relapses, and to invigorate the system. It is worthy of observation that parents, who govern badly, usually correct their children most; and how should it be otherwise? If children are not taught to obey habitually, how can obedience be expected from them occasionally, without resort to compulsory measures. The child that is accustomed to disobey in nine cases out of ten, will always remember that the chance of escaping punishment is in his favor, and nothing short of actual smarting will suffice to convince him that obedience is really demanded. The truth is, children al-

vays learn to obey, at first, from a ense of necessity, not from a sense of noral duty. If they consider this ne- :essity to be uniform, their obedience vill be so; if the necessity be only ıccasional, such also will be their obe- lience. Hence it happens, that those ıarents who suffer their children to dis- ıbey them generally with impunity, nd themselves really obliged to resort o severe methods, in order to enforce heir commands.

I am no friend to frequent and se- ere punishment; I neither consider it ecessary, nor an evidence of proper iscipline. But to abstain wholly from orrection, except in some extraordi- ary cases, when probably both parent nd child are extremely exasperated, ffords surely no proof of suitable paren- ıl affection. It may, however, prove one oint, that this parental *tenderness*, so ıuch extolled, can be dispensed with, ·hen the gratification of other pas- ons comes into competition; while it ffords little evidence of any great pro- ress in the art of self-government.

But, says one, I too am of opinion ıat it does no good to chastise chil- ren perpetually; the little *things*, as ıey grow in years, will grow in dis- retion, and will of themselves soon :arn to lay aside improper habits, and ı conduct correctly. I never use the ıd; when they arrive at a proper age, endeavor to *reason* them into their ıty. My feelings are too tender to ıffer *my* children to be put to unne- :ssary pain.

This very *sensitive* parent must per- ıit me to ask him one or two ques- ons. Is it out of regard to *yourself*, r to your *child*; to save *yourself* or :*m*, from pain, that you never chas- se him? Is it not more from a regard ı your own feelings, than to his good, ıat you are so very lenient in a plain ...se of duty? Are you willing to have ...ur duty to your ...ome whim, ...eit, of which ...er, than you ...? To be ...lmost

all the excuses which parents make, to cover their neglect of training up their children to obedience, have their origin in sheer selfishness; in their own self-gratification and caprice, more than in any real tenderness towards those objects of their indulgence; and that they in fact prefer their own humors to their children's welfare.

But what says Divine truth on the subject of correcting children? The Spirit of inspiration, surely, has given no improper directions on this topic; nor can their Heavenly Parent be supposed to have a less tender and suitable regard to his children, than have their earthly ones. By consulting the Scriptures, we shall find that those parents do not best consult their children's welfare, who withhold correction from them, when they forsake their duty. *He that spareth the rod, hateth his son; but he that loveth him, chasteneth him betimes.* He begins in season, and repeats the chastening so often as there is occasion; and this, instead of showing that he has no affection for his son, proves that he loves him. *Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him. Withhold not correction from the child, for if thou beatest him with a rod, he shall not die.* A very different sentiment from one often peevishly intimated—*shall I kill my child to make him obey me?* It is believed, however, that few children *die in that way. The rod and reproof give wisdom; but a child left to himself, bringeth his mother to shame.* Another sentiment altogether opposed to one very prevalent among parents, that discipline makes a child dumpish and stupid, impairs his mental faculties, and oppresses his animal spirits. But it seems that the plainest declarations of Scripture are to pass for nothing, provided our criminal negligence can find a covering. Many affect to believe, that a child left to himself will bring his parents to honor; will grow up a man of spirit, superior to low and vulgar prejudices. The experience of all ages, however, proves them to be mis-

taken, and that in this case, as well as in others, *God is true*, and men, when opposed to him, *are liars*. So true is it that *a child left to himself bringeth his mother*, in other words, *his parents* to shame; that such a child always carries with him the badge of his own and their disgrace. His want of subordination betrays itself in every successive stage of life; at home and abroad; in his boyish pastimes, and in the pursuits of manhood; in private and in public relations. How common is it to remark, that such an one shows his *bringing up;* that he betrays his *breeding;* that he learned his bad habits *at home*; and to conclude with saying, it is no wonder, for his parents always *indulged him*. Such remarks are not made directly to the parents themselves; *they*, in the mean while, are congratulating themselves secretly, and perhaps publicly, on their superior wisdom in managing, or rather *not* managing their children; idolizing them in imganination, at the expense of their fellows.—No fault is told a person with more reluctance, than that he fails in family government; hence he commonly continues ignorant of his mistake, till some flagrant misconduct convinces him of it, and he is usually brought to shame at a time, and in a manner, which he had least expected, and while priding himself that his children thus left to themselves would bring him to honor. Again, it is commanded, *Chasten thy son while there is hope, and let not thy soul spare for his crying*. That is, defer not this duty until it shall be too late, nor let false compassion keep you from its performance. It is here worthy of remark that an Apostle teaches Christians to infer, from the chastisements which they receive, that they are the children of God, in the same manner, and for the same reason, as they should infer, that a child which receives correction from an earthly parent, [illegible] not illegitimate. *If ye endure chastening, God dealeth with you as with* [illegible] *For what son is he whom the father chasteneth not. But if ye be with*[illegible]*ment, whereof all are partakers, then are ye bastards, and not sons.* But how many children are there among us at this day, who from the want of proper chastisement, are more like illegitimate than acknowledged sons; who grow up as untutored as do those unfortunate beings alluded to, cast off from the birth, unacknowleged, groping into manhood without a guide, and without a helper! Need parents to be exhorted to rescue themselves and their children from the imputation of such disgrace?

Let it be admitted, then, that children ought to be trained to obedience, and, if necessary, to receive chastisement: at what age shall parental authority be exerted for this purpose? I answer, there is little danger of its being exerted too soon; the danger is altogether on the other side. I know not that a child was ever injured by commencing the habit of obedience too young; very many have been ruined by neglecting it till too late. A child will learn either to obey, or disobey; there is no middle ground. If he learns the first, you have your desire, and your subsequent task to continue the habit will be comparatively light. First impressions ought to be good; they are easiest made, and usually strong and abiding. But if the child first acquires the habit of disobeying, you have then not only to teach him a new habit afterwards, but have also an old one to obliterate; and you need not be told how much easier it is to establish, than to destroy a habit. If a child is taught to obey, and knows of no way to avoid it, he will obey of course, and do it cheerfully. If you compel him only now and then to listen to your commands, and suffer him at other times to do as he pleases, he will obey you only from compulsion, and never from habit. But in beginning to establish your authority over him, it is advisable that your first commands should be of the negative kind. Order him *not to do* a thing, rather than *to do it.* You can more easily compel him to *desist* from an action, than to perform one; and in that way you establish

[illegible] It is unnecessary perhaps [illegible] age at which the work of obedience is to be commenced. It is sufficient to say, that as soon as a child is old enough to form wishes that ought not to be gratified, to be malignant, obstinate and turbulent, if he is crossed in obtaining them, it is time to deny him the gratification of his desires, and to restrain his resentment which may in consequence ensue. If he is old enough to be spiteful, and vindictive, when you interfere with the objects which he covets, it is time that you teach him self-denial, and reduce him to a better temper. Here begin; here interpose your parental authority; accustom him to be denied, & to take it patiently; habituate him to submit *his* will to *yours*, and to take pleasure in gratifying *you*, as well as *himself*. My own opinion is, that by the time a child is two years old, the important work of securing his obedience may and ought to be accomplished; often times still earlier; and that the business is better and more effectually done then, than at a later period. It was the advice of the late president Witherspoon, that sagacious observer of human nature and truly great man, to begin with the infant, as soon as he should manifest a fondness for a play thing, and, before he should obstinately covet it, to take it from him, and so gra[illegible] habituate him to self-denial, and [illegible] parent's authority. It was [illegible] that in this way, the child [illegible] the habit of obedience without punishment and without [illegible]. I have known the experiment [illegible] in part, and so far with [illegible] success. But on this particular [illegible], and the subject of education generally, I cannot do so well as to refer my [illegible] to the author himself in his "Letters on Education;" a work which [illegible] ought to read, and which contains more practical good sense [illegible] than I remember to have seen in any other book, the [illegible] excepted.

Many parents will not hesitate to acknowledge themselves culpable in neglecting the proper discipline of their children. The task, they say, is difficult, and one to which they are not equal: their will is good, but their resolution feeble. Having said this, they seem to feel as if they had disburdened their consciences by so frank a confession, and then very quietly pursue the same path which they had previously trodden. But in such a case, something more is required than empty confessions of allowed faults, to remedy the mischief which they have occasioned. If they have erred, this furnishes no reason for continuing the error, but a very strong one for relinquishing it.— Nor is proper discipline so difficult a task as it is represented. The real difficulties lie on the other side; the object of discipline is to avoid, not to create them. Who meets with most difficulties: the parent who has his children under due subordination, or he that suffers them to live without any control? But allow the task to be as difficult as it is represented; are you unwilling to encounter a few obstacles for the sake of your children? Had you rather ruin them by your neglect, than promote their best interests at the expense of a pittance of your present ease? Is a plain and obvious duty to be abandoned, because some trifling obstacle may oppose its fulfilment? The truth is, great numbers of our countrymen have gone very far in the neglect of parental discipline, and are more willing to acknowledge or palliate the fault than they are to renounce it. Even

one can *talk* on the subject, as it happens to strike his humor at the moment; can condemn or justify himself, as circumstances vary, or the occasion suits him. But without serious pains to produce a reformation, the evil has taken too deep root to be easily eradicated. The united efforts of all, who rightly estimate the importance of obedience to parents, are necessary to arrest the progress of the mischief complained of, and to restore us to that better course, which our fathers took in training up their children for public and private usefulness. In the number of those against whom, the Apostle tells us, the wrath of God is revealed from Heaven, are the *disobedient to parents*, and such as are *without natural affection.* At the presen day oo many can be found who answer to this description. A multitude of parents daily contribute to the revelation of this wrath, by their neglect in educating their children to obedience; herein manifesting their own want of proper natural affection, and teaching them also the same impiety. Had we our choice, with which generation should we wish to have our lot; with such an one as lived fifty years ago, or such, as from present prospects, without a special interposition of Providence, is like to be on the stage of action at the end of half a century to come? May our efforts be such, and such be the blessing attendant upon them, that future generations may account themselves happy in being descended from those, who put a just value on faithful parental discipline, and filial obedience.

CRISPUS.

THE PERFECTION OF GOD THE FOUNTAIN OF GOOD.

Two Sermons delivered at Torringford, in Connecticut, Lord's day, Dec. 21st, 1777, by Nathaniel Niles, A. M.

SERMON I.

PSALM 46. 10.—*Be still & know that I am God.*

THE church of God hath, in all ages, enjoyed the divine favor; and in many instances, her members have been so sensible of the interpositions of heaven in her behalf, as to exult in their God with joy unspeakable and full of glory. Of this we have an example in the psalm before us. The occasion on which it was penned seems to have been this: There was presented to the Psalmist a scene in which God appeared to be gloriously attentive to the best interests of his church. The goodness of the Most High burst to view, clothed with almighty power and attended with knowledge equally unlimited. The transporting prospect awakened every powe of hi sou agrandized hi views, inflamed his love, fixed his confidence, and, at once refined and exalted his joys. Exu ting with triumph in the irresistible power and matchless love of his divine Protector, he penned this psalm. The justice of thi representation is clear from the seven first verses. In the eighth, desirous that others might at the same time share and augment his satisfaction in God, he cries aloud, "Come, behold the works of the Lord, what desolations he hath made in the earth!" And then, in the ninth, recites some of the wonders with which he himself was ravished. "*He* maketh wars to cease unto the end of the earth, *He* breaketh the bow and cutteth the spear in sunder, *He* burneth the chariot in the fire." This he said with reference to the sixth verse where he had told us, "The heathen raged, the kingdoms were moved, *He* uttered his voice the earth melted." What particular occurrences gave birth to this psalm we know not, but certain it is they were such as composed a noble prospect, which lost none of its force with the devout Psalmist. He felt it all. On him it had its proper effect; for it was to him, what it was in itself, the voice of the living God, saying, Be still and know that I am God. So significant and forcible was it on the mind of David, that like a mighty voice in the mountains, it reverberated from his heart and pen in an echo, "Be still and know that I am God." Those works spake this lan-

guage by the sure marks they bore of he divinity of their Author. Words are in some degree expressive of the attributes of the speaker; but works are much more expressive of the attributes of their author. Some works discover one property in their author and some another. Here malice is displayed, there goodness; here revenge, there forbearance; here knowledge, there ignorance; here power, here impotency; here stability, and here its contrary. In some efforts, hese properties are expressed more learly than in some others; and in ome instances more of them are expressed than in others. Sometimes he real worthiness of the author is repesented, and sometimes the contrary. When they carry with them obvious narks of the absolute and supreme erfection of their original; then they ell us they are the effects of one worhy to be esteemed God, and treated as such. To do this, they must nake it manifest that their author is he controller of nature, and, of conseuence, its author: since none but he, who framed the worlds, can be worthy f divine homage and adoration. They must, too, display unlimited skill; otherwise they do not exhibit their author s being free from imperfection in an rticle so material, as that imperfecon here, saps one fundamental notion f divinity. It is also not less necessar, that they should discover him to e infinitely good; since infinite power and knowledge, unattended by equal goodness are, at best, a just occaon of regret.

The honest soul, in quest of a *God*, annot take up with any thing short of being, both able, and perfectly disposed to do whatever is best to be done, nd to prevent whatever is best to be prevented, and that, without any fague or difficulty. He must not hesite in choosing the best in any in... ...er must he, in any instance, ...hat is best to be done, ...quirer admit a possi... proper to be chosen ...ld be capable of ceasing to exist, or to be less powerful, less knowing, or less wise. All this is essential to Deity.

In the scene presented to the Psalmist, the author appeared to be God indeed, possessed of divine perfection, and worthy of divine adoration, together with the most unlimited obedience, love, and confidence. In the text, this sentiment seems to be laid as the ground and reason of the command, "Be still." Let us now, in the first place, endeavor to investigate the true import of this command, and then consider how strongly it is enforced by the reason suggested in the text, namely, that the governor of the world is God indeed. First, then we attend to the import of the command, "Be still." The word *still*, properly used, refers to matter, and signifies a state of rest, or want of motion. The rest of bodies is either absolute or relative. Absolute rest is that state of bodies in which they are supposed to have no kind of motion; which, however, seems hardly, in fact, to belong to any body whatever; as every thing in the material world appears to be in motion; Yet there are innumerable instances of relative rest. This is exemplified in every case where one body moves in exact conformity to another. Thus, whatever is borne along the current of a river, so as to move precisely with the moving waters, is at rest with respect to those waters. Thus, too, every thing fixed on the earth, as mountains, rocks, &c. though they move with incredible velocity, are yet, in a state of perfect rest with respect to the earth. Concerning things which are thus borne by the earth, it is observable that they do not direct their own motion; but are, together with every thing to which they are united, committed to the earth to be moved and disposed of according to the motions of the earth, without having any tendency to detach themselves from the earth. On the contrary, they have in themselves, a strong propensity, called gravitation, to unite themselves with the earth, to rest on it, and of co-

sequence to be borne by it. Though this principle doth not cause the motion of which we speak, yet it is essentially necessary in order to it.

In like manner they who are still, in the sense of our text, voluntarily commit themselves to the conduct and disposal of God, together with every thing, to which they are united.— It is observable too, that the very stillness of the mountain or the rock, infers their motion, and not only so, but also, that their motion is similar and uniform to that of the earth. Were they not to move with the earth, but rising from its surface, remain in a state of absolute rest, they would lose the rest they before had with respect to the earth: In like manner also that stillness of soul commanded in the text, necessarily implies such exercises of our minds as are uniform with the excercises of the divine mind.

Our most obvious notions of the motion and rest of material things, have reference to the most important object in view. Thus, notwithstanding the river is still with respect to the straw floating on its surface, yet we say it moves, because it is not still with respect to its banks, which are stable parts of the earth. Since the earth is more important & weighty than any thing on its surface, we, very justly, consider it as the standard by which to determine whether things of a material kind in the world are in motion or at rest: So that whatever moves uniformly with the earth, appears to be still, and is spoken of in that style, even in an absolute sense, notwithstanding the rapidity of its motion. The case is the same in the moral world. God, the supreme moral agent, is the standard of rest.— That created mind, which acts in harmony with the eternal mind, is at rest; while those who deviate from his pleasure cannot enjoy rest.

But to be a little more particular we;

1. The person who is still in the sense of the text, voluntarily commits all his concerns and interests into the hands of God, to be managed and disposed of by him at pleasure.

When a traveller finds himself bewildered and lost among pathless mountains, the haunt of savage beasts, where dangers of various kinds threaten him on all hands, how doth his heart leap for joy on the approach of some humane person acquainted with those wilds! How cheerfully doth he commit himself to his guidance! With what confidence doth he rely upon it! His fearful apprehensions vanish, and he bids adieu to anxiety. This is a faint representation of the man who having found himself unable to direct his steps, and conduct himself and his affairs in the manner he could wish, or so as to secure another breath, has his eyes open to behold the universality, perfection and glory of the divine government. No sooner doth the prospect open, than he flings himself and all his concerns into the arms of the glorious Author of nature, to be managed and disposed of by him according to his own pleasure. He sees in the works of creation & providence, somewhat of the character of God. Divine revelation, raises & clears the prospect. There he beholds such evidence of the perfection and loveliness of the Most High, as ravisheth his heart. The perfection of God is a sovereign balm for every wound, and the glory of every thing valuable. Take from him a view of the perfection of the Deity, and you leave an infinite chasm; nay, worse; you leave a world of confusion, where every thing awakens painful apprehension. For however promising things may be in their first appearances, yet he knows not where or how they may terminate. Restore to him his God, and again by faith, he sees all things moving on in perfect harmony, toward the most noble end; even while sense represents every thing in a distracted career to ruin. Thus, as Abraham, against hope, believed in hope, though the mountains shake, and the sea rage, and the earth tremble, and the nations be all in commotion, yet he sits secure. Nothing moves him. His habitation is

the munition of rocks. No disappointment or injury can render him fretful. The greatest prosperity even of his most unreasonable enemy, cannot awaken his envy, nor the utmost provocation, his anger. But, on the contrary, every occurrence induces him afresh to place his entire trust in God: To commit his way to the Lord, and rest fully satisfied that he will do all things well. In the absolute perfection of God, he finds a sufficient reason for all the past, and all the present. Here he finds a clue that leads through the whole labyrinth, a key that unlocks every mystery. In the divine perfection, he finds a pledge, that the future will be as wisely conducted as the past, and conspire to the same end. So that though he sees not into futurity, yet *he shall not be afraid of evil tidings, for his heart is fixed trusting in the Lord; his heart is established, he shall not be afraid.*

Though he walk *in darkness and have no light,* though he be in the utmost difficulty and distress; *yet will he trust in the Lord, and stay upon his God.* Under the most severe tribulations, he will be patient with Job: and with Paul will he rejoice. Under every provocation he will exercise the meekness of Jesus Christ. The burden of his song will always be: *The Lord reigneth, let the earth rejoice, let the multitude of the Isles be glad thereof.* Thus will he delight himself in the Lord. He will rejoice in the Lord, and joy in the God of his salvation.

II. He will not only commit every thing to the conduct and disposal of his heavenly father; but follow his example so far as it is imitable by him.—Some persons, upon fancying they be- [illegible] in the universal, wise, and holy [illegible]nt of God; and that they [illegible] are interested in the loving [illegible] of the Most High, sit supinely [illegible] a state of stoicism; but the [illegible]ho is *still,* in the sense of our [illegible]d to imitate God by [illegible]ways, word and [illegible]ily endeavor [illegible] which we love and esteem in another. So it will be in the case under consideration. Delight in the example of God will excite him to work out, or perfect that holiness which is, in the highest sense, his salvation, and a sense, that *God worketh in him both to will and to do,* will lead him to do it *with fear and trembling.* Thus, will he be disposed to *perfect holiness in the fear of the Lord.*

If indeed, we submit to God, and acquiesce in the divine will, is it not certain we are well pleased with it? And if well pleased with it, is it not as certain we are conformed to it? And if conformed to it, shall we not of necessity imitate it? If then we do not imitate the divine will, must not all our supposed submission be a mere delusion? The enemies of God are said to submit themselves to him, by reason of the greatness of his power. Psal. 66. 3. Yet in the old translation of the bible, they are said to *lie* to him. There is a seeming submission to God which is no other than the effect of a curb put upon our native obstinacy: but real submision will have real obedience for its companion.

Secondly, We are to consider how strongly this duty is enforced by the reason suggested in the text, namely, that the governor of the world is God indeed. In attempting this, several things will be mentioned which, as the natural and necessary result of his divinity, unite to enforce the great command, "Be still."

I. If the governor of the world be God indeed;—if he be possessed of those attributes which constitute *divinity,* we may rest assured he will never injure us neither mediately nor immediately.

Injustice always springs either from ignorance of what is right, or an unjust disposition, both of which are inconsistent with divinity. *Shall not the Judge of all the earth do right? God cannot lie;* nor can he injure his creatures. Being God, his nature is utterly abhorrent of wrong, and he certainly knows the partition between right and wrong. When, therefore, we are once convinced

that the governor of the world is God, we shall be as fully convinced that he will do us no injustice neither by his own hand, immediately, nor by any means whatever. He may indeed, so conduct towards us, as to occasion our proud hearts to censure him as unjust; yet none except a proud heart, can ever do so. It is true he oftentimes casts his creatures into tribulation, and stings them with keen distress; yet this, by no means, proves him unjust; for it may be we deserve it all. And we shall rest assured this is the case, when once we perceive that God is God.

He takes from us, indeed, many of our comforts; but still he takes no more than his own. *The Lord gave*, says Job, *and the Lord hath taken away.* He took away no more than he had given, and all he gave was given as a loan; or rather, committed to Job as a steward. The case is the same with all he gives. To one he commits ten talents, to another five, and to another one, and bids us all to occupy till he come, in his providence, to resume, or continue them in our hands, according to his holy pleasure. Where is the injustice of this? May he not do what he will with his own? Sometimes he takes from us our enjoyments, without the instrumentality of our fellow creatures; and sometimes he makes use of them; but we are wronged by him in neither case. What reason had the Jews to complain of God, when he raised up the Babylonian, and sent him to distress them, by laying waste their fields, pillaging their metropolis, rifling the temple and destroying it; putting their men to the sword, ravishing their virgins, ripping up the women with child: introducing such a famine as occasioned the tender mother to butcher, and eat the offspring of her womb; and then to carry the remnant of the people into captivity. Here was a most distressing scene, contrived and executed by God, through the instrumentality of the proud Nebuchadnezzar. Yet he was just in all: Yea, so conspicuous was his justice, as to be ... acknowledged, not only by those who were not particularly affected by it, but by the pious Jews themselves. Witness the holy Daniel, who was one of the captives in Babylon.—It is abundantly worth our while to read, with the most serious attention, the ninth chapter of his prophecy, with a particular view to the present subject. There he confesses the sins of his nation, including his own with them, and ascribes righteousness to God in all he had brought upon his people.

If we attend, with equal candor, to the dealings of heaven in all the calamities brought upon us, either by the immediate hand of God, or through the instrumentality of creatures, however malicious and perverse they may have been; we shall not fail of finding God just in all his ways. We shall find no reason to complain, or entertain one uneasy thought. We shall see, at once, that though God strips us of every good, he takes nothing but his own, and what he never encouraged us to believe we should longer enjoy. If he inflict positive evil upon us, we shall perceive it comes not unprovoked from him, nor undeserved by us.

If, then, we can suffer no injury from God, why should we be dissatisfied with his government? How unreasonable to complain of him, who injures neither us nor any other creature!—Such a government calls for joy and gladness instead of complaint. Under the government of God, every creature is secured in all his rights: none of which shall ever be infringed. The instruments indeed, of which God makes use, may indulge an unjustifiable spirit, and be most aggravatedly wicked; but their employer is perfectly just.

If this be true, there cannot be any reason to complain of the divine government, or to reject his example.

II. Since the governor of nature is God, his moral government is consequently good. Being God, he must, of necessity, know what laws are best, and establish these and these alone. To say otherwise is, in effect, to deny his divinity. For an ignorant god, des-

[illegible] is to God. We [illegible] the law of God [illegible] holy, just and good [illegible] [illegible] eternally [illegible] [illegible] of being [illegible] justice requiring us to render to every one [illegible] due, and because the penalties [illegible] to the breach of it are just. Good, because obedience to it tends to our own good, to the good of other [illegible] and to the collective good of the intelligent universe. It [illegible] love as the native source of every word and action, and only spring of every thought. And what is love but a fountain of life and delight? Every action of love gives pleasure to the author, and aims at the pleasure of its object. O how happy should we be, were we perfect in love! This would support us under all the crosses of our selfish inclinations; and blunt the stings with which they are armed. It would diminish our cares and pains, almost infinitely, and bring with it all the blessings of quietude and joy. Love is that water which Christ gives, and which becomes, in those who drink of it, a well of living water, springing up into eternal life. It is because of his love, that the good man is satisfied from himself. This is the earnest of the heavenly inheritance. Love is the life and heaven of heaven itself. God is love, and he, who dwelleth in love, dwelleth in God, and God in him. So that the law of God does no more than require us to do that which is the most happy for ourselves. Had it called on us to pursue private happiness with all our might; and to make ourselves our God, it had been infinitely less calculated for our good. In short, it requires us to partake of the blessedness of God, angels, and saints, and enjoy the happiness of our very enemies, by rejoicing [illegible]. Love is the parent [illegible] and while, in diffusive [illegible] itself away to all, [illegible] it makes the joys of all [illegible]

[illegible] government of [illegible] Nay; [illegible] [illegible] from [illegible]

The [illegible] of the [illegible] of the divine law is unreasonable. For if when I am required by my Maker to receive the greatest happiness, I refuse it merely because it is not selfish but social; what [illegible] I deserve? Or rather what do I not deserve? But I wander. The argument turns on the divinity of God. If he possess divine perfection he will never inflict an undeserved punishment on any creature.

We may figure a dreadful idea of eternal destruction, and tremble at the overwhelming thought. Our sinful, partial hearts may deny our desert of such a punishment: but the moment we deny this, we deny the justice of our judge, and of consequence, his divinity. For, can there be divine perfection where justice is wanting? Injustice is a horrid imperfection in the creature; and could it be less so in the Creator? If he be *God*, a *just* God; the devils themselves have no reason to complain. It is their indispensable duty to be *still*, under the dispensations of divine justice. God doeth them no wrong, and if no wrong, they have no reason to complain. The same may, with equal truth, be said of all the finally impenitent. Let us then be still, under a sense of the moral government of our creator, as being the government of him who is *God* in very deed.

III. Since God is God, we may rest assured that he loves those who love him. Though the Divine Being is exalted to the pinacle of glory, though he is wholly independent of his creatures, and the owner and supporter of them all; and has it in his power to dispose of them at his pleasure: Yet so condescending is he, that no beings ever exercised a friendly spirit toward him, without finding their friendship met and rendered mutual by an infinitely stronger love in him. Witness the divine conduct toward the heavenly host, and toward our first parents, while they continued friends to God, in Paradise. God exercises, not only a kind and benevolent regard toward

tion of the most tender complacency in them. His love to them is a pleasing love. Therefore it is said by the prophet Zephaniah, chap. iii. verse 17. "The Lord thy God, in the midst of thee, is mighty, he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." Nor is this kindness of God to his friends, and delight in them, the same with those affections sinners are represented as having towards their friends, when it is said by our blessed Lord, that they love those who love them. Sinners love those who love them, because the objects of their love are visibly engaged to promote their private interest; but the great God loves those who love him, because they are really engaged to promote the common good of the universe; or because they seek his glory. The essential glory of God consists in his infinite abilities, and boundless, unconquerable inclination to improve all those abilities to the utmost, in doing good. His *declarative* glory is a manifestation of those abilities and this disposition; or it is his essential glory brought into the view of creatures. God, in glorifying himself, only brings his perfection into view. All creatures being improved by God as means of his glory, glorify him, in a *passive* way; while some of them, by aiming to make known his true character and perfection, do it likewise, in an *active* manner

It is in such a conduct, that friendship to God is both exercised and manifested. This friendship to God is pleasing to him, not because it is, or implies, any partial attachment to his person, or personal private interest; but because it is an attachment to that in him which is, in itself, glorious and excellent. God seeks his *own* glory because it is *glory*, and not because it is *his own* glory. For, were it possible for *another* to possess the same glori- ...rfection with God himself, he ...prize the same perfection in an... ...as he doth in himself, and seek ...nifestation of it, as he doth the ...tation of his own perfection.—Hence it comes to pass, that wherever he observes a resemblance of his own perfection, he delights in it, according to the degree in which it takes place.

Love to that which is glorious, and a conspiring to manifest it, is an instance of righteousness, and of love to righteousness. That is, it is right for us and all beings, to love that which is excellent and glorious, and to do it honor in every instance, and at all times. Hence it is right, that whether we eat or drink, or whatever we do, to do it all to the glory of God; that is, to manifest the glory of God by every means in our power. In this way, we exercise love to righteousness both in God and in ourselves. The true ground, therefore, on which God loves those who loves him, is their love to righteousness. Hence he says to Jesus Christ, "Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

Now, if God loves all those who love Him, and that, not on account of any partial affection they bear to Him, but because they are lovers of that *in Him*, which is right and glorious—and, if He will manifest this love on all occasions, what reason can there be to complain of His dealings? There is, on this supposition, every possible security and encouragement to those who do right and love it. Hence God says to Cain, "If thou doest well, shalt thou not be accepted." What can reasonable creatures desire more? Can we desire that sin should be encouraged? Suppose all sinners should be banished from the Divine presence, and punished with deserved destruction; would this be any reason of complaint? Far be it. It is not only enough to still our complaints, that the Governor of the universe will forever encourage and secure virtue; but it is also matter of everlasting joy. Let us then be still and know that God is *God*.

IV. Since *God* is *God*, there is nothing in him either evil or imperfect to

possible to us one disagreeable apprehension. For great and unlimited as his power is, we need fear nothing. Indeed the overgrown power of earthly potentates gives a just alarm to their subjects and neighbours. Not so, the power of God. For if he be *God*, his power is under *the control of a godlike intention. It cannot, therefore*, be exerted for any *ungodlike purpose*. So that we may *rest free from anxiety*, and rejoice in the divine power, since it will be exerted in every instance for godlike purposes, and for those only. The same may be said of every other divine attribute.

V. God is not only kind to his friends, and just to all, but the divinity of his nature diffuseth mercy to the miserable, and grace to the ill deserving.—Those, whose conduct toward him has been the most provoking, have shared largely in his bounty. Witness his dealings toward the fallen race of Adam. That God has done great things for the inhabitants of this apostate world cannot be doubted. Sin has rendered this world, in some respects, like the melancholy dungeon in which criminals are confined from the time of their condemnation till that of execution: a mournful scene of woe! Yet, through the mercy and grace of God, it is become the anti-chamber of heaven.

We were miserable and God pitied us! We were sinful, he detested us: yet his pity neither ceased nor abated. His bowels yearned towards us. His heart melted with compassion—he resolved to exert himself in our favor—to open a way through which all who will may be saved, and become kings and priests to himself. His heart was so full of the gracious scheme, and so immoveably fixed in it, that he hesitated not at all, to sacrifice his *own* and *only begotten son*, upon the accursed tree, by the hands of wicked men. He freely gave him for us all. For us! who are we? What have we done to call forth such an instance of kindness from the Deity? Alas! what indeed! He had loaded us with goodness, and we loaded him with contempt and provocation. Looking through our souls, he saw *that every imagination of the thoughts of our hearts was only evil, and that continually*. He saw our hearts full of opposition to himself and his ways. We had forsaken the fountain of living water, and hewed to ourselves broken cisterns that could hold no water. He warns us of our folly, and that we must either return or perish. With what strength of affection; with what an ardent pathos did he call on us, "Turn ye, turn ye, why will ye die!" But we turned a deaf ear to the heavenly charmer. Yet, astonishing! he did not whet his glittering sword. The heavens did not gather blackness, nor did the thunder of divine wrath burst upon us.

In him we have lived, and moved, and had our being. He has been infinitely more attentive to us, than the most affectionate parent ever was to a darling child, when in the utmost danger. Not a day has passed in which he has not given us food and raiment. Nor a moment but he has given us breath. Infinite compassion has excited all his dealings: But the vilest ingratitude, rebellion and perverseness have marked all our actions. Such was the conduct of God toward us before his son came into the world, that he could exclaim with the greatest propriety, "What more could I have done for my vineyard that I have not done in it." Yet, after all, when he looked that it should bring forth grapes it brought forth wild grapes; the grapes of Sodom and the clusters of Gomorrah. Still, not all our perverseness, nor all our provocations of God could induce him to forsake the merciful scheme of our recovery: No, nor those in connection with his infinite tenderness for the darling of his soul; for in the fulness of time his son came into the world. This occurrence gave us an opportunity to discover the real sentiments of our souls towards the father of spirits, and of nature. We did not let slip the opportunity unimproved; but, by murdering the son of God in the flesh, discovered what farther

ight be expected from us, had the ernal Father been equally in our wer. Yet such were the bowels of tender compassion, that he still pur- ed his merciful design. Well may we y out, What manner of love is this! hat God says by the Prophet is most idently true, "I have loved thee with everlasting love." Love that can umph over so much opposition, must tily, be an everlasting, unchangeable e. It must too, agreeable to that the Apostle, "I am persuaded that ther death, nor life, nor angels, nor ncipalities, nor powers, nor things sent, nor things to come, nor height, r depth, nor any other creature shall able to separate us from the love of d which is Jesus Christ our Lord." must also be an unconquerable love. r what but an unconquerable love, uld have retained its resolution to through blood, filial blood, the st precious and dear, to procure sal- ion for whetched, self-ruined, God- voking, Christ-killing, hell-deserv- sinners? That love which could do this, must be boundless love. Hence Apostle argues, "He that spared his own son, but freely gave him for us all; how shall he not, with freely give us *all* things?" Where was such love as this, we might conclude, even without any par- revelation, "That all things together for good, to them that God, to them that are called ac- to his purpose." Now if God a Being, who can complain of overnment without at the same fixing on himself the most odious acter? Representing himself as dissatisfied with what is most but, also, deeply in love with which is most abominable? Rea- itself bids us reprobate this charac- and say to ourselves, in every con- "Be still, and know that he is

Since Cod is *God*, his mercy is measured on a large scale. It is the offspring of universal kind- and not any partial affection.— a kind of sympathy in man, which is so sensibly touched by the miseries of others as to unhinge the soul from every principle of reason and justice; and lead it to resolve, at all adventures, and by any means, howev- er unjustifiable, to attempt the relief of its wretched object. Thus when we see a person, justly condemned to the gib- bet, brought to the melancholy place of execution; the doleful sight may di- vest us of rational fortitude. We can- not endure the awful thought of the dismal catastrophy. It pushes us back upon justice, and makes us an impedi- ment between her and her righteous mark. We may ardently wish for the relief of the convict, though justice, and the good of our country, should be sacrificed to effect it. Such compas- sion as this is ungodlike, unreasonable, unjust, unmanly, and brands the sub- jects of it, as enemies of the common good, and to every good and whole- some law. So that was the mercy of God of this sort, though partial sin- ners, in whose favor it might be exert- ed, would rejoice in it, because it would render all the attributes of God subser- vient to their selfish, sinister designs; it would excite grief in all the holy in- habitants of heaven; because it would rob them of their God; and excite in them a despicable idea of a being, ca- pable of such a disposition and conduct. But, such are the noble grace and mer- cy of God, that, infinitely tender as they are, they still are wholly directed by a supreme regard to the good and perfection of the universe. These di- rect, and lead them on as far as they go, and prevent them from proceeding any farther. Agreeable to this, we hear the inspired Paul explaining to the Christian Corinthians the reason why God had so manifestly ordered all things for your sakes; namely, that this merciful conduct of his, might termin- ate in his glory, by giving occasion for the thanksgiving of many, even all the future inhabitants of the heavenly world. 2 Cor. iv. 15. "All things are for your sakes, that the abundant grace might, through the thanksgiving of ma- ny, redound to the glory of God." The

divine character is the most respectable object in the universe. It is so because it aims most cordially, entirely, wisely, unchangeably and irresistibly at the highest possible good and perfection of the universe. To manifest this character therefore, as the perfection of excellence, and source of rational delight, is the capital object of every divine dispensation. In doing this, God doeth no other than seek his own glory; for, the manifestation of his glorious character, is his declarative glory. To do this he uses a variety of means; and among others the thanksgivings of heaven; which tend to fix in the minds, both of those who give thanks, and in their minds who observe their thanksgiving a deep, lasting and growing sense of the glorious perfection of God. He doeth all this, as has been before hinted, not because this character is *his own* character, but because it is the most glorious object of knowledge; and the most refined boundless source of joy; the manifestation of which, affords the most extensive, rational and exalted happiness. This character is the greatest good in nature, the diffusion of this, then, is the diffusion of the greatest good.

God has in tender mercy given his son to die for his church, and as a consequence of his death, has ordered every thing in every world to work together for their good; not from any partial affection for them, but to subserve the grand design of making known his own character, that infinite fountain of rational delight. Here then we have a God, whose mercy is as pure as it is tender, regular as strong, just as forgiving, as glorious to God as it is happy to man. O! how infinitely different is this, both from that partial fondness which would rescue its object at all adventures, and that pusillanimity of spirit which cannot endure to behold a criminal punished according to his desert! How doth it become us in this view to be still and know that [illegible] *God.*

VII. [illegible] is *God*, we are assured [illegible] fulness. Unfaithfulness is inconsistent with divine perfection. If, therefore, he be *God*, we may rest assured he will never deceive us. All his promises shall be fulfilled, and all his predictions shall be accomplished. There is no ground to doubt whether he has told us the truth, nor whether he will adhere to his word.—Accordingly there is an unparalleled simplicity in the Bible. He has said nothing wantonly to torment his creatures. He has withheld no truth for the sake of alluring them to his party. In how frank a manner doth the blessed Jesus treat with his disciples on the subject of their adhering to him and his cause. He informs them that they must not expect any thing superior to their Lord, and that he had not where to lay his head. He foretold them of the opposition, contempt, hatred, persecution and distress they should meet with from the world; and exhorted them to count the cost, and not to rush thoughtless upon what would ensure them almost every temporal calamity. What a generous, undisguised spirit of friendship and faithfulness breathed in this? Equally faithful has God appeared in the fulfilment of his promises.—They have indeed, in many instances been made long before they were accomplished; but they have always been fulfilled at the time appointed.—Here, then, is another endearing view of the Lord Jehovah, which, in a very pathetic manner, calls on us to be still, and know that he is *God.*

VIII. Since God is *God*, he has the best right to govern; and that in two respects.

1. Because universal creation is his property. "The earth is the Lord's and the fulness thereof; the world and they that dwell therein." And it is a maxim both in heaven and earth, that every one has a right to do what he will with his own. We do not expect our neighbors to interfere in the management of our business. We think we have a right in such a case to act our own pleasure. Shall we then at once contradict our own maxims, and censure infinite wisdom, by complaining of the

administration of Providence? us bé still and know that God

od hath a right of *merit*, to gov- ording to his sovereign pleasure. comparably more fit to govern y other being, or set of beings. wisdom, power and goodness in beings are no more than rays d from the fulness of his per- Should all the perfection of i be united to the perfection of would not by that means, re- ly addition of fitness, to govern rld, because there is nothing to any creature, but what is in- better known to the Creator; the powers of the creature are ely dependent on God. So that one has, in fact, in himself, all ess to govern which can be r conceived to be in the uni- Hence then, should we, being o unite with the general system igent creatures for the purpose sing a universal governor re- ive our voice for God; it would s to be either ignorant of the er of God, or enemies to good nent. We ought, therefore, in case, without hesitation or re- o choose him for the governor world; and, although it is not determine who shall sway the of the universe, yet God calls oth in his word and providence, se whom we will serve; and as well as scripture, teaches us, s both our duty and interest to hoice of the Lord Jehovah, and ill under a sense that he is *God*. Since God is *God*, he is *allo-* it to govern. There is in him undesirable attribute. There is very desirable attribute, and that imperfection either in kind or Were creatures, even the most us and upright, to stretch their s to the utmost limits of possi- hey could not figure to them- another so perfect character. can the infinite mind itself con- f one more perfect.

independent. He can there-fore be influenced by no sinister mo- tive. He is omnipotent, in such a sense, as to do whatever he pleases, with the utmost ease. He can as easily at- tend at once, constantly, and forever, to all the numberless variety of crea- tion, from the hugest world to the most minute atom, as to any one thing for the smallest part of time, and he can with equal ease manage the whole. So that his love to happiness has no ad- vantage to render him remiss. These things premised, we may observe, that his attributes are such as ensure the highest perfection, glory and happiness of the universe. Being infinite in good- ness, he is disposed to bring about the greatest good that lies within the reach of his ability. To suppose otherwise is to suppose imperfection in his good- ness; for what is goodness but a dispo- sition to do good? What is infinite goodness, but an infinitely strong pro- pensity to bring about an infinite good; to manage every thing in the best way, for the best purposes? If God is not disposed to order any article in the best possible way, for the best possi- ble design, it is an irrefragable argu- ment of his imperfection in goodness. If, therefore, God be infinitely good, and yet his government be not the best possible, this defect cannot be owing to any want of goodness; for we may be assured he will do the very best he can. Where then shall we look for the supposed defect? In his knowledge? No: for if he be God, he is omniscient. So that he necessarily knows what the greatest good is, and the best means and the best manner of bringing it a- bout. To suppose otherwise is to sup- pose imperfection in his knowledge, and of consequence imperfection in his divinity. But if he knows, perfectly knows, the best good, and the best way and means of bringing it about, and from his infinite goodness, chooses it most cordially, what but want of pow- er can cause a failure of the event? But being God, he is omnipotent. He can do all things. He can do all his pleas- ure; he knows how to do it, and his pleasure is to do the greatest good.—

[illegible] omnipotent, omniscient, and infinitely good God; and to all eternity exerting himself to the utmost in doing the best things. On what principle then, can we justify our dissatisfaction in the divine government? Allowing what has been said to be true, we must at least stand mute; for whatever difficulties may occur, we must still believe, that some how or other, God will conduct every thing in the best manner; or else deny, either that God is possessed of the perfection which has been named, or that the consequence follows from that perfection. Whatever our sinful determination may be, let us thoroughly weigh the matter in a just balance, with an impartial aim at truth, before we reject what has been said, lest haply we be found fighting against God.—God saith "Be still and know that I am G[illegible]

[illegible]S HONOR?

[illegible] what's wrong, and do

[illegible]ANIES, TALES [illegible] PLACE BOOK.

[illegible] No. 21.

[illegible] used in two senses in the [illegible] a hireling is mere[illegible] one who is hired to [illegible] a certain piece [illegible] Mal. 3. 5. "And [illegible] oppress the hireling [illegible] in his wages."— [illegible] of hireling is bad, as [illegible] a man who cares for nothing [illegible] wages. So the word is used [illegible] in the 10th chapter of [illegible] hireling fleeth, because he [illegible] and careth not for the [illegible]

[illegible] the first of these senses [illegible] even for the ministers [illegible] to be hirelings. Under [illegible] dispensation, the God of Israel [illegible] them wages. And Christ [illegible] speaking of the temporal support [illegible] of his ministers, says, "The laborer [illegible] is worthy of his *hire*." But according to the other sense of the word, it is [illegible] wrong for the ministers of religion to be hirelings, but it is totally wrong for any man, in any employment, to be a hireling. It is not wrong for the day-laborer to wish to receive his wages when he has done his work, but it is entirely wrong for him to feel indifferent whether he does his employer any good. Even if he does seek to please his employer, when it is only for the sake of his wages, he is nevertheless, in the selfish sense of the word, a hireling. All see the impropriety of religious teachers being hirelings; but in the bad sense of the word, school teachers have no right to be hirelings. Ministers of government have no right to be hirelings. They have a right to a pecuniary reward for their services. "For this cause we pay tribute, because they are God's ministers, attending continually on this very thing." But if their pecuniary reward is the only thing which induces them to attend continually to the affairs of the public, they are as worthy of being despised

ie ministers of the gospel, who
ere hirelings.
not our wish to make it appear
nt for ministers of the gospel to
ish hirelings. No, their charac-
lespicable. They are a curse to
urch. But let it be remembered,
e same character which is despi-
n the church, cannot be praise-
r in the state. To be a mere
g in the christian ministry, or
judge's bench, or at the atto-
ar, or in the medical profession,
ny other employment wherein
called to do business for others,
patible with the christian char-

ORM AND FORMALIST.

22. There is a difference be-
having a *form*, and being a for-
A formalist is one who has
g but the form of godliness; he
acquainted with its spirituality.
e spiritual man has the form of
ss. He has an outside to his
n—he has method and system
ing God, as well as in attending
lar business. Daniel was no
st, yet he prayed statedly three
day. So did the devout Psalm-
stated seasons of morning,
g and noon. By divine appoint-
here was to be a morning and
sacrifice in the Jewish church,
all the days of the year. Phar-
e not blamed for adhering ex-
the external of divine institu-
were things which our
hem they ought not to have
. They were not criminal
the form of godliness; but
ing, or being destitute of its

granted on all hands, that it
be perfectly exact in the du-
second table. It was to the
Samuel, that he could say,
ox have I taken? or whose
I taken? or whom have I de-
Now, if it is right to be per-
tual in discharging the du-
we owe to our fellow men,
it give us a bad name, that
scrupulously punctual in the discharge of the duties which we owe more immediately to our God? Why should this expose us to be called *superstitious, formal, self-righteous*, &c.? If either in words or actions, we condemn the inward part of religion, then we ought to be condemned. But if there is no other proof of this, only that we are exact in our attendance upon public, family, and secret worship, and all other parts of religious duty, we insist upon it, that none have a right to call us formalists.

THE RIGHTEOUS REWARDED.

No. 23. I have just been reading the account of Paul's shipwreck. It is worthy of particular notice, that the whole ship's crew experienced a signal deliverance from God, as a token of his regard to this dear servant of his, who sailed in the same ship. Although Paul was not, in himself considered, worthy of the favor of his own personal deliverance; (for as a fallen creature he had not ceased to deserve the curse of the broken law;) yet we feel, as we read the account, that there was a propriety in God's putting this honor on him; to be the means of saving all those who sailed with him. In this way it was strikingly manifested, that God took complacency in his servant: that through Christ he had not only forgiven him; but that he delighted in him. The same truth which was exhibited by the preservation of Paul's shipmates, was declared by Jehovah to Abraham when he told him, that if ten righteous persons were found in Sodom, he would not destroy the city for their sakes.—And was not the same truth displayed in the covenant which God made with Abraham, to bless his seed, with him in their successive generations? Was it not to Abraham, as the *friend* of God, that he said, I will be a God to thy seed after thee in their generations? And were they not beloved for their father's sake? Although the man who feareth the Lord, and *delighteth greatly* in his commandments, does not *merit* any favor, even for himself; yet is it not to such a man, that the promise is made, that "His seed shall be

nighty upon the earth?" Is it not the *generation* of the *upright* which shall be blessed?

But, says one, is not God a sovereign n saving sinners? Does he not save whom he will? I ask, is not God a sovereign in saving men from a shipwreck? Does he not often from the same wreck save some, while he drowns others? And is he not a sovereign in saving the whole crew from one wreck, and drowning the whole crew of another? And was it not an act of sovereign mercy in him who rules the boisterous deep, to save the whole of those who sailed in the ship, which was wrecked near the island of Melita? And while it was an act of sovereign mercy, was it not at the same time a most striking manifestation, that Paul the prisoner, who was on board, was a dear servant of Jesus Christ?

INDIRECT SLANDER.

No. 24. Mr. A. said concerning Mr. B. that some, or many people, thought him to be a great villain, instead of being a christian. Mr. A. gave no reasons why people entertained such an opinion about Mr. B.

Is not this one way to slander and defame my neighbor? But it will be said, how have I slandered him? I have said nothing against him—I have only told, that other people think him a bad man. But why did you tell of this? Was it not because you heard somebody speak in his favor, and you wished to lower him down? Or was it not because he professed to be a christian while you did not. Perhaps you both professed religion. If so, were you not moved to insinuate that many people thought your brother a villain, from this motive; that you knew, some thought him to be a greater christian than yourself? The heart is deceitful and [illegible] who can know [illegible] f another.

SUBJECTS FOR CHRISTIAN CONFERENCES.

The following questions on texts of scripture were suggested by the Rev. John Willison to a society of young men in Edinburgh.

From *Acts* 2. 37. *Question.* When may the heart be said to be pricked and savingly convinced of sin?

John 16. 8. Q. What is the difference between the convictions of natural men, and these of true penitents?

Isa. 26. 18. Q. 1. Whence is it that convictions prove abortive? Q. 2. How to prevent this evil?

1 *Thess.* 5. 19. Q. How are persons guilty of quenching the Spirit?

Luke 13. 3. Q. What are the marks of repentance unto life?

Matt. 5. 4. Q. What are the marks of right mourning for sin?

Psal. 97. 10. Q. What are the signs of true hatred of sin?

Ezek. 36. 26. Q. What are the evidences of a heart changing from stone to flesh?

Psal 51. 17. Q. What is the broken heart that is so acceptable to God?

Tit. 1. 1. Q. What are the characters of the faith of God's elect?

John 3. 3. Q. What are the marks of the new birth?

Matt. 18. 3. Q. Who are these converts that are become as little children?

Eph. 2. 1. Q. What are the signs of a spiritual resurrection?

Matt. 5. 6. Q. Who are they that hunger and thirst after righteousness?

Psal. 9. 18. Q. Who are the poor and needy ones, whom God will not forget?

2 *Cor.* 5. 17. Q. What are marks of a new creature?

Matt. 7. 24. Q. Who are they that build on a rock?

Matt. 7. 26. Q. Who are they that build on the sand?

Isa. 28. 17. Q. What are the lying refuges which many deceive themselves with?

[illegible]h. 6. 18. Q. Who are these that truly fled for refuge to Christ?

[illegible]n. 10. 3. Q. Who are these that go out to establish their own righteousness?

Matt. 5. 16. Q. Wherein must our righteousness exceed that of the Pharisees?

Phil. 3. 3. Q. 1. Who are these that worship God in the Spirit? Q. 2. Who are they that rejoice in Christ Jesus? Q. 3. Who are they that have no confidence in themselves?

Luke 1. 53. Q. 1. Who are the hungry whom God fills with good things? Q. 2. Who are the rich he sends empty away?

Isa. 56. 6. Q. What are the characters of these that have taken hold of God's covenant?

2 *Chron.* 30. 8. Q. Who are they that have truly yielded themselves to the Lord?

Phil. 2. 13. Q. How may we know if the *will* be renewed by the Spirit of God?

Matt. 5. 47. Q. Wherein must we exceed the ordinary sort of professors of religion?

Rom. 7. 24. Q. Who are the true wrestlers against the body of death, or indwelling sin?

Gal. 5. 17. Q. What is the difference betwixt a renewed and unrenewed man's struggling against sin?

Rom. 8. 7. Q. Who are the carnally minded, and who the spiritually minded?

Phil. 3. 9. Q. What are the marks of these who are found in Christ, and clothed with his righteousness?

John 15. 5. Q. What are the evidences of a vital union with Christ?

2 *Cor.* 9. 15. Q. Who are these that are truly thankful for a crucified Jesus?

Zech. 12. 10. Q. Who are they that look in a right manner to a pierced Saviour?

John 17. 3. Q. What are the marks of a saving knowledge of God and his Son Jesus Christ?

Gal. 2. 20. Q. 1. What is it to live [illegible] on the Son of God? Q. 2. [illegible] ith on him in great [illegible] attain the assu- [illegible] e to us? [illegible] ow to know if the [illegible] good or bad?

Matt. 5. 16. Q. When our light may be said to shine before men, to the praise and glory of God?

John 12. 21. Q. What are the marks of a saving sight of Christ in ordinances?

Psal. 84. 10. Q. Why believers do so highly esteem a day in God's courts?

1 *Pet.* 2. 7. Q. 1. What is it in Christ that is so precious to believers? Q. 2. How may we know if he be truly precious to us?

Rev. 2. 4. Q. 1. When our love may be said to be decaying? Q. 2. How to cure this decay?

2. *Pet.* 3. 18. Q. 1. What are the best means of growing in grace? Q. 2. What are the marks of a growing Christian?

James 1. 6. Q. What is it to pray in faith?

Jude 5. 20. What is it to build up ourselves on our most holy faith?— Q. 2. What is it to pray in the Holy Ghost?

Jude 5. 21. Q. By what means shall we keep ourselves in the love of God?

Rom. 8. 16. Q. How doth the Spirit witness in us that we are God's children?

Rom. 8. 26. Q. How doth the Spirit help our infirmities in prayer?

Eph. 4. 30. Q. What is the Spirit's sealing work in believers?

Hosea 6. 4. Q. 1. What is the cause of the evanishing of our good frames? Q. 2. How to prevent our losing them?

Psal. 18. 21. Q. Who may say they have not wickedly departed from their God?

Psal. 18, 23. Q. 1. How may we know our predominant sin? Q. 2. How shall we conquer it?

Rev. 3. 2. Q. 1. What are the symptoms of grace in decay? Q. 2. What are the causes of it? Q. 3. What are the means of reviving it?

Job 23. 3. 8. Q. What course shall they take, who have been long in darkness, and cannot find God in duties or ordinances?

Job 23. 4. Q. What are the best arguments to fill our mouths with in prayer?

Q. How shall we

Q. What is the
may say, I am a

How shall we
advantage?

How shall we
so as to prof-

What is it to mix
the word?

How shall we man-

Q. What prepa-
necessary for solemn

Q. What kind of
remembrance ought we to keep up of
the death of our Redeemer?

Q. How is faith to be
exercised in communicating?

Sam. 5. 24. Q. What are the characters of these who love our Lord Jesus in sincerity?

1 *John* 2. 15. Q. What is that love of the world, that is inconsistent with the love of God?

1 *John* 3. 14. Q. What are the marks of true love to the brethren?

Mat. 5. 44. Q. When is our love to enemies of the right sort?

How may we get
a forgiving dis-

at is the right
other?
may we be-
ins?

Q. When is affliction
for our profit?

Q. When is our conversation as becometh the gospel of Christ?

Q. How may we prevent our wearying in well-doing?

1 *Cor.* 10. 31. Q. How shall we manage our natural and civil actions to the glory of God?

Rom. 10. 1. Q. What means may we use for the conversion of others?

Mat. 25. 6. Q. How should we meet and entertain Christ, when coming by his Spirit to the sinful land?

2 *Tim.* 4. 8. Q. How shall we attain to a real love of Christ's appearing?

HARMONY

Christian Observer, June, 1815.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Rev. Henry Lindsay, Chaplain to the British Embassy at Constantinople, in a letter dated from the British Palace, Constantinople, Jan. 12, 1815, has inclosed a paper from the Greek Patriarch of Constantinople. What gave occasion to it was this: "Upon making inquiry," says Mr. Lindsay, "relative to distributing, either gratis or by purchase, the modern Greek Testaments which the society had entrusted to my care, I was generally given to understand that the Greek Priests would do all in their power to thwart and render ineffectual any such distribution. I determined, therefore, to go at once to the Patriarch, and, if possible, procure his sanction. Accordingly I got translated a large Extract from the Summary Account of the Society, which I left with him, together with a copy of the Modern Greek Testament. When I next saw him, he told me that he considered the object of the Society highly laudable, and presented me with the enclosed declaration.

"As the present Patriarch is considered a person of great literary attainments, the opinion of so competent a judge respecting the version adopted by the Society may be thought in itself

satisfactory; but I conceive the Declaration may be also extinsively useful, if the Society should think proper to print and prefix to each copy of the Romaic Testament which may hereafter be issued. I have been credibly informed that many Greeks have scrupled to purchase, or even receive, the Scriptures, without some such authority; and I understand, that the persons acting for the Society at Zante are of opinion, that the sale of the Testaments, transmitted there, has been materially retarded by those scruples."

The following is a translation from the modern Greek of the Patriarch's declaration:—

"Cyril Archbishop of Constantinople, New Rome, and Œcumenical Patriarch.

"Our Lowliness notifies by this present Patriarchal declaration, that, having examined accurately, and with the necessary attention, the edition of the New Testament in two languages, Hellenic and Romaic, published in England by the Society there established, of British typography, by John Tilling, at Chelsea, in the year one thousand eight hundred and ten of the incarnation of Christ our Saviour, we have found in it nothing false, or erroneous; wherefore we have judged right to give permission for it to be used, and read by all pious, united, and orthodox Christians; to be sold in the booksellers' shops, and to be bought freely by all who wish it, without any one making the least hesitation: for the manifestation of which, this our present Patriarchal Declaration has been issued, in the thirteenth day of the month of December, 1814."

CEYLON.

"On Christmas-day (1814) a very remarkable baptism was celetrated in the middle of divine worship, before a [illegible] congregation, at the church in the [illegible] Budhist priest, of great emi[illegible]cter, talents, and litera[illegible] after mature delibera[illegible]ful perusal of the gospel [illegible] language, had determined to throw aside his yellow robes, and embrace the Christian religion.

"It was in vain that his resolution was assailed by his brother priests, and by the solicitations of his own family; their importunities only served to agitate his mind, but could not shake his determined conviction, founded upon examination and reflection. He gave up rank, affluence, connections, family, to follow the dictates of his conscience. He was baptised immediately after the second lesson, by the name of 'Petrus Panditta Sekanas;' and Mr. Annom and Mr. Clough (the missionary by whose instrumentality he had been converted) were his godfathers. From the natural influence of his character and abilities, such an example promises to be of signal use in the propagation of Christianity. The causes which led to his adoption of the Christian religion, and the probable consequence of his conversion, were noticed with much effect by the Honorable and Rev. Mr. Twisleton, in his sermon on the occasion; and they furnished a most appropriate conclusion to a discourse delivered on the nativity of Him who was destined to be a light to lighten the Gentiles."

The account of the conversion of this priest is too long to be inserted entire. We must content onrselves with a few brief extracts.

"The manner," says Mr. Clough, "in which I became acquainted with the Budhist priest, was by attending the idolatrous worship and ceremonies. On these occasions I always attended by an interpreter, by whose means I was enabled to make many inquiries; and I the more particularly addressed this priest, perceiving that he possessed acuteness of intellect, and was acknowledged to be the best versed in the religion of Budhu, and in the sciences of the country. I began to take great pleasure in conversing with him; and the pleasure appearing to be reciprocal, our interviews became frequent and of protracted length.

"Perceiving, after many conversations, that he continued to be very in-

ous to avail themselves of the op- unity of receiving personal im- ement through the means of my ful convert; for he being the sen- riest, was looked up to for instruc- ; and one evening when they assembled, and were expecting to him preach on the religion of Bud- he drew out the Cingalese New ament, and began to read the first ter of St. Matthew; and he pro- ed to read other chapters, mak- his observations till morning, by h time he had finished the whole el. He was heard with surprise attention; and they frequently in- pted him, as he proceeded, with tions, which he answered to the of his ability."

[is baptism appears to have taken soon after this occurrence. In a few "another priest made application permitted to embrace Christiani- and to be publicly baptised, as an nple to his countrymen. This man present receiving the necessary uction; and as soon as he has made uate proficiency in the principles ir religion, he will be permitted to r the renunciation of his own faith, the adoption of ours, in the same which the other priest has done."

About a year ago, a Mahometan chant of Jaffna, came down to Co- o, and was publicly baptized in church. He had long been weigh- he comparative merits of the Ko- nd the Testament, and had fully led in favor of the latter, when he to me while I was at Jaffna in last h, and stated to me his conviction e truth of Christianity, and his de- o become a Christian. I advised he should be brought down from a, and admitted into our faith, un- he protection of the Governor.— had the desired effect; for al- gh the other Mahometans had en- ored to deter him from changing ligion, by open threats, they de- l from their intended persecution the moment they found he was cted by persons in power. He has since gone back to Jaffna; and I had the pleasure of knowing, when I was there in October, that he had succeeded in getting forty or fifty Mahometans to attend him daily for the purpose of learning the principles of a religion which seemed to them to have carried such conviction to his mind. This is just what was to be wished for: and I have little doubt that his example will produce the most extensive effect among the different villages of his countrymen, who are settled all along the sea coasts of our island."

CHURCH MISSIONARY SOCIETY.

Account of Abdool Messee, a Hindoo Missionary, employed by the Church Missionary Society: with an extract from his Journals, &c.

Abdool Messee, a converted Mahometan, was born at Delhi. His original name was Shekh Salih. His father is considered a learned man, and gains a livelihood by teaching children. Shekh Salih was instructed by his father, and made considerable proficiency both in the Persian and Arabic languages.

When he was about twenty-one years of age (he is at present thirty-six) he came with his father to Lucknow, in quest of employment; and after some time, became Moonshee, first to an English merchant, and then to an officer in the East India Company's service. At this time Abdool was so zealous a Mussulman, that he induced a Hindoo servant of the above officer to become a Mahometan. The master finding some fault with him for his officiousnes, he was so offended as to leave his employ, and return to Lucknow, with a determination of having no more communication with the British.

At length, after having been about a year in some situation under the Nabob of Lucknow, he went into the Mahratta Country, and engaged as a trooper in the service of Ibrahim Ali Khan, one of the chieftains of the Javudpore Rajah.

This step Abdool speaks of as the

[illegible]

A[illegible] the end of [illegible] a year he went to C[illegible] with [illegible] father, [illegible] the [illegible] Rev. Henry Martyn's preaching to the poor natives, who assembled on the lawn before his house on Sunday. He determined to go, as he expressed it, to see the sport.— Mr. Martyn was explaining the commandments to the people, when Abdool went to hear; and he was struck with the observations that were made, and considered them as both reasonable and excellent. He had previously been perplexed about the contradictions maintained by the different Mahometan Sects, and this Christian instruction appeared to him better than any which he had as yet received. He told his father what opinion he had formed, and begged him to get him some employ[illegible] Cawnpore, where he might [illegible] things.

[illegible] engaged, in [illegible] for Sa[illegible] the infor[illegible] particularly [illegible] Christian

[illegible] lessons [illegible]: and, [illegible] to gain [illegible]. [illegible] finished his [illegible] Testament into [illegible] was given Ab[illegible] considered a [illegible] let it slip. [illegible] God, he dis[illegible] received there[illegible] own heart. [illegible] of the Chris[illegible]

[illegible] Abdool Me[illegible] He was bap[illegible] Rev. David Brown, [illegible]

[illegible] his conversion, has [illegible] missionary. Ab[illegible] read and explain [illegible] and the Gospels. [illegible] of the natives ap[illegible] taken from the Bi[illegible] to them. He nev[illegible] the histories of their sup[illegible] Prophets or Gods; but he asks [illegible] they can shew him any, whose [illegible] can be compared with that of Jesus, and points out the character of a true Saviour. Their own consciences usually make the application: and he has often been asked, "What then do you say our Prophets or Gods are liars?" His usual answer is, do yourselves judge. I tell you plainly that I have ceased to honor them: and I know there is no salvation but in Jesus. He takes usually a whole chapter to explain, rather than a single verse, and reads the chapters as lessons between the prayers. His station is *Agra*, on the Ganges. We now subjoin the

Journal of Abdool Messee for December, 1813.

"Sunday, Dec. 5, 1813—For some time there has been public worship, both in Cantonments and in the City, for the native Christians; the number at both places is consequently smaller. In the City, beside the usual attendants who appear to reverence the word of God, there were several strangers

ime to the door, and stood du-
ie reading and expounding of
iith, and heard with much at-
i.

day, Dec. 12.—Nothing remark-
ccurred to day. Several of Eu-
descent, who reside in the city,
ed, but only two or three stran-
ne of whom went away before
vice ended. Two, who have
ed worship occasionally for
ime, wish to join themselves to
ne Youth, who has been with
e August, gave a very consis-
d scriptural account of what he
rd from time to time, before
ngregation.

. 14.—To-day Abdool Messee
ed in safety from Meerat. The
pressed by the Converts and
en on his return was very grati-

elates, that on the way to Mee-
had many opportunities of con-
on about religion, especially at
here Talib, Messee's father and
reside. Twelve copies of the
lions were given away. Talib's
were, at first, very much offend-
became so reconciled at last,
eg a copy of St. Matthew, that
ight know more of Christianity.
leerat much attention was ex-
among the Mahometans; and
nversations were held daily in
ssemblies. These are describ-
ength, in Mr. Bowley's Journal.
sult was, that five appear truly
ced of the excellency of the
and profess themselves Chris-
Of these one is a man of great
g.

leerdhuna the Begum received
l with much civility. As the
is to carry a present on being
ced to a superior, Abdool pre-
a copy of St. Mark's Gospel,
her Highness received with
levotion, kissed it, and carried
her head. She was evidently
something against the
: but, as Abdool
recommendations
soon became em-
embarrassed, and entered freely with him into conversation about the Translations and progress of the Gospel; and gave a kind of promise that she would cause a portion of Scripture to be read to her every day.

Sunday, Dec. 19, 1813.—This forenoon, at our house and in the city, Abdool held Divine Service. In the city there were upward of sixty adults, beside children, listening with seriousness to the word of life.

Dec. 20.—This afternoon, a person who has been regularly of late to hear the Scriptures read, came from the city to have some conversation in private. He attended Abdool's preaching frequently during the Rains; but, from the scoffs and rebukes of his neighbours, deserted for some time.—Reflecting, however, on the shortness and uncertainty of life, with the manifold sins which he is conscious of having committed, he began to attend again; and, from what he heard yesterday from the xxviiith Psalm, and to-day respecting Moses esteeming reproach for Christ greater treasure than the riches of Egypt, he could no longer restrain himself, but begged to be admitted into the faith of Christ, if so be his sins might be forgiven. This man was a personal servant of Lord Lake during the late Mahratta war, and discovers more than ordinary good sense and intelligence.

Christmas Day.—To-day twenty adults, and twelve children belonging to them, and other native children, were baptized. They have all been on probation since July last, and some of them longer. They were separately examined and addressed on the 23d, respecting baptism, and discover what was thought sufficient marks of acquaintance with the subject, and of the grace of God being with them.

First and most remarkable was Jewan Sing, the Byragee Fakeer referred to in the memorandum of August 29th, and his household, consisting of eight persons. He said, that ever since he began to hear the Gospel he has had a persuasion that this is the only way of

salvation—that, moreover, God has brought all his family to be of the same mind; "and this," said he, "is an unspeakable mercy conferred on me, who am nothing. His is all the praise!" His wife declared that she embraced the Gospel in order to obtain remission of her sins. The eldest daughter has suffered a good deal of ill treatment from her husband; and has been finally abandoned by him, on account of her attachment to the Gospel. The eldest son also discovers decided marks of grace.

The confession of Noor Nissan, aged 90 years, was very affecting. In a tremulous voice, and with broken accents, she said that she had often wished for death, whilst going on ignorantly in error: but God had, in mercy, preserved her; and now she should die in peace.

The Hindoostanee Doctor's servant, mentioned, July 27th, delivered a very decided testimony. After stating the miracles, death, and resurrection of our Lord as grounds of faith, he was asked, if he believed that Christ would save him also. He answered, "He has given me the assurance of it in my own mind; how can I doubt but he will save me?"

It would occupy too much time to detail the history of every individual.

Sunday, Dec. 26.—To-day, after Divine Service in the Fort, the Lord's supper was administered in the city to the Native Congregation. The number of communicants amounted to 45, of whom were converts from the Romish Church. A report having gone abroad, that on the former occasion of administering the Lord's Supper, a piece of beef had been given to the Hindoo Converts, and a piece of pork to the Mahometan Converts, it was judged expedient to allow all who chose to remain during the celebration. A great number both of Mahometans and Hindoos were spectators, and behaved very orderly. The new place of Worship was nearly filled. After

the congregation was dismissed
ha and his wife, both of whom
baptized yesterday, were ob
weeping. On being asked wh
wept, he answered, "Hitherto I
known nothing aright; but now
ceive indeed that Jesus gave his
and Blood for the pardon of my
Several other converts appeared
ly affected and their conversat
terward was very satisfactory a
couraging.

Dec. 29, 1813.—To-day a l
man visited us. He says that he
from Cabul, but we suspect that
an Arabian Jew. He has rea
Old and New Testaments in the
bic, and is well acquainted wi
names of the different books.
asked, 1st, What was the relig
Abraham? 2d, Who the Twent
Elders in Revelations are? 3d,
is the Lamb, that is in the midst
throne of God 4th, Who is the
of Sin? (2 Thess. ii.) 5th, Wh
riod of the Revelations is now
ling? 6th, What the time of te
tion is, which is to try the inha
of the earth? On hearing the an
he said with warmth, "Why
mankind understand these thing
have read the Scriptures often
they have always been in the
but no one understands them."
was told that the teaching of the
Spirit is necessary to a proper
standing of Scripture. On going
he said he thought he now began
derstand.

Dec. 31.—The number of sc
continues the same as before. S
al persons are lately come for
professing their wish for baptism.
number of converted Adults is 41
of their children, 14 have been b
ed. All who have embraced the
pel have hitherto walked orderly
give no cause to doubt of their si
ity. It will be observed, that 11
sons, formerly of th
persuasion, have r
of Popery and join

(Signed)

Agra, Jan. 1.

AND FOREIGN BIBLE SOCIETY.
owing is an abstract of the Report of this Society, which at the Annual Meeting on May last,—
last Meeting, the members of ety were encouraged to in- pleasing hope, that the paci- of Europe would lead to a ensive adoption of the prin- their institution. This ex- has been amply verified. ieties instituted on the conti- ing the year, are numerous rtant. The Committee will ce those, the formation of s assisted by the presence and of the Rev. R. Pinkerton, his return to Russia.
he Netherlands Bible Socie- ished at Amsterdam, under the cy of his Excellency Mr. Ro- ter of the Interior; and of any Catholics are members. Society has been formed at m, of which his Excellency Hoogstraaten, Member of es General, is President.— more Bible Societies have ituted in different parts of the Netherlands, which, together terdam, are considered divis- he Netherlands Society. A been adopted for instituting Associations in Amsterdam environs, comprising nearly inhabitants.
he Grand Duchy of Berg Bi- ety, established at Elberfield. ulation is large, and includes roportion of Catholics. Ma- ands of them had never seen and among some, even the of the word was unknown. ellency Baron Von [illegible] -general of the [illegible] resident.
te Hanoverian [illegible] rer, as in Pa[illegible] [illegible]

manner, and with a countenance beaming with joy, said, "I rejoice that I have an opportunity of uniting in such a glorious cause. I am decidedly of opinion that the Scriptures should be put into the hands of every class of men, and that even the poorest and the meanest should have it in their power to draw Divine instruction from the Fountain Head." The president of this society is his Excellency Baron Von Arnswaldt, minister of state, privy counsellor, and president of the ecclesiastical court. His royal highness the duke of Cambridge is its patron.

4th. The Prussian Bible Society, established at Berlin, under the presidency of his Excellency Lieutenant-general Von Dierecke, tutor to the Crown Prince of Prussia. His Prussian Majesty has approved of the Society, and confirmed its laws; and has granted to it the freedom of the letter-post. The Bible Society, which had existed at Berlin since 1805, has merged in the Prussian Bible Society.—At Konigsberg, the printing of the Lithuanian Scriptures was rapidly advancing. An additional grant of 200l. to the Bible Committee at Konigsberg has enabled them to procure additional types, and to print 3,000 extra copies of the Lithuanian New Testament. A Bible Society has been recently instituted at Konigsberg, in connexion with the Prussian Bible Society at Berlin.

5th. The Saxon Bible Society, established at Dresden, under the presidency of his Excellency Count Hohenthal, the minister for religion.—A most interesting account of the formation of this institution, given by the Rev. Dr. Dœring, chaplain of the court of Saxony, concludes with observing, "Universal was the impres- [illegible] loud the gratitude expressed [illegible] rds the Parent Institution in [illegible] its worthy member, Mr. [illegible] Tears of joy glittered in [illegible] name of the [illegible] he command [illegible] [illegible] Pink[illegible] [illegible] through

dialects. The number of Testaments now printing by the Russian Bible Society is stated ... copies.

... Bible Society, which ... at St. Petersburg in ... contributors, has undertaken ... an edition of 5000 Bibles and ... Testaments in the Slavonian language for the use of the native Russians ... the printing of the latter is nearly ... In 280 years, not more than ... copies of the Slavonian ... have been printed. This Society has also undertaken, at its own expense, the printing of 5000 copies of the Georgian New Testament. A set of ... types, which escaped the conflagration of Moscow, has been discovered, and this work is now in progress under the superintendence of the ... Metropolitan Ion, and Archbishop Pafnut, both residing at Moscow.

The Society at Dorpat has established a Bible Association in every parish, under the direction of the Pastor.—This has been found a most efficient plan for promoting its success among the common people.

The Societies at Mittau and Riga are printing 14,000 Lettish New Testaments, and the Society at Revel an edition of the Bible in the Revelian Esthonian dialect. To the Societies of Mittau, Riga, Dorpat, and Revel, 1000 copies of the German New Testament have been ordered from St. Petersburg, at the expense of the British and Foreign Bible Society.

The Committee have granted the sum of 200l. to the Russian Auxiliary Society, formed at Arensberg, the capital of Oesel, for that and the neighbouring islands. The scarcity of the Scriptures is so great in these parts, "that even some who are teachers of others, are destitute of a Bible."

The printing of the Persian New Testament, translated by the late Reverend Henry Martyn, is proceeding at St. Petersburg, from a copy brought thither by Sir Gore Ouseley, Bart. Ambassador from his Majesty to the Court of Persia, who has undertaken to superintend

... Wendish ... of the poor Wenden or Vandals in Lusatia.

RUSSIA.

The Bible Society at St. Petersburg has now assumed the title of "The Russian Bible Society." The proceedings of this institution, formed under the patronage of his imperial majesty, and superintended by a nobleman not less distinguished by his piety and abilities than by his high rank, are conducted with a zeal and energy which promise substantial benefits to the Russian empire. The great object of its exertions is, to distribute a large number of copies of the holy Scripture at the lowest rate: its committee is now printing them in seven different languages, while the committees of its auxiliary societies are printing them in

the press. The zeal, learning, piety, and diligence of Mr. Martyn, afford the most satisfactory assurance of the accuracy of this translation. A singular testimony in its favor has already appeared in the interesting letter of the King of Persia, to Sir George Ousely. Under the countenance of this sovereign, the Persian New Testament will probably be extensively read; and the western provinces of Persia, now subject to Russia, afford a wide field for its circulation. The Committee have assisted this work by a grant of 300l.

Intelligence from the Crimea authorizes the hope, that the Tartar New Testament, printed at Karass, will prove a blessing to the Mohammedans in that quarter. A Mufti, to whom a Tartar New Testament had been presented, accepted it with gratitude: he has become an annual subscriber of fifty rubles to the Society at St. Petersburg, and has also expressed a solicitude to obtain a copy of the Bible in Turkish.

A version of the Calmuc New Testament, translated at St. Petersburg, is printing there, at the charge of the British and Foreign Bible Society.—This dialect is understood by other tribes in Siberia, and on the confines of China.

The Georgian Archbishop, Dositheus, is a member of the Russian Bible Society; and by his influence, the Royal Family of Georgia, and many of his countrymen, have also become members of it. The number of professed Christians in the three provinces under his charge, exceeds half a million; and in the 2000 churches which they contain, there are not 200 copies of the Bible. Not only is an edition of the Georgian New Testament printing at Moscow, but the Archbishop has heartily agreed to promote the establishment of a Georgian Bible Society on his arrival at Tiflis, the capital.

"It is my opinion," says the ecclesiastical head of the Græco-Georgian church, "that the Bible Societies will be the means of spreading the knowledge of the Gospel among all nations, and of fulfilling the prophecies of our Lord in regard to this part of our faith. But such institutions are not only most eminently calculated to bring the heathens to the faith of the Gospel, but also to rouse the churches of Christ, in different lands, from that spiritual ignorance and slumber in which many of them are lying, and to bring them again to the fountain of all truth and blessings."

As a token of his esteem for the Society, he has presented to them a copy of a Georgian Bible, with an inscription expressing his "hearty desire to co-operate with them in their exertions, to spread the word of the Lord among all nations of the earth."

The first annual meeting of the Russian Bible Society was held at St. Petersburg on the 20th of last September. On this occasion, the first dignitaries of the Greek, Catholic, Armenian, and Georgian churches attended, in their sacerdotal garments, united in amity and peace. The proceedings of the day were conducted by the president, Prince Galitzin. The Report of the Committee, when reading, produced a burst of astonishment, gratitude and joy, over the gloriously simple principles and blessed effects of their beneficent institution. The immediate effect of this meeting was the accession of three metropolitans, five archbishops, and two distinguished laymen, to the list of vice-presidents of the Society.

Nine Auxiliary Societies are connected with that of St. Petersburg.—More are in contemplation; and the plan for Bible Associations has been considered, and unanimously approved; and each vice-president and director had his district assigned to him, in order to carry the plan into effect.

The Armenian Bible is now printing in Russia, and the Committee have agreed to assist the undertaking, by a donation of 500l. The Armenian inhabitants of Russia have themselves subscribed for half the edition of the

SWEDEN.

[illegible] the activity displayed by the [illegible] Evangelical Society at Stockholm, no [illegible] proof is necessary than that it has printed 40,600 Testaments, and [illegible] Bibles. The Committee has granted the sum of 300l. to this Society, to aid the printing of a pocket Swedish Testament, on standing types, which was much wanted; and a further sum of 200l. to enable the Society to extend the distribution of Bibles among the poor in Sweden.

The three Auxiliary Societies of Gothenburg, Westeras, and Gothland, are no less actively employed in circulating the holy Scriptures within their several departments; and their exertions have been assisted by donations from this Society.

The Committee here alludes, with feelings of unfeigned regret, to the death of the Rev. Dr. Brunnmark, whose life was a sacrifice to his indefatigable exertions in this cause. He had the satisfaction, however, to witness the happy effects of the three societies he had planted; and to observe a growing interest in Sweden, both in the circulation and perusal of the holy Scriptures. He assisted to form the plan of a general Swedish Bible Society, which was submitted to the King, with a request that he would become its Patron; to which his Majesty assented; and the crown prince, at the same time, assented to be the first honorary member of the Society, which obtained the royal confirmation on the 22d of February last. Count Rosenblad, the president, has already demonstrated the deep interest which he feels in the success of the institution, by the measures he has adopted for forming Auxiliary Societies in Sweden, as well as a Bible Society in Norway. The Committee have voted [illegible]l. in aid of the Swedish Bible Society.

DENMARK.

On the 22d of May, 1814, at a most respectable Meeting convened in Copenhagen, at which Dr. Munter, the Bishop of Zealand, presided, a Danish

Bible Society was formed, with his Danish Majesty's approbation, and with the promise of his highest protection. The objects of this Institution are to supply Denmark with the Danish Scriptures; to provide the Germans settled there with the German Scriptures; to provide for the exigences of Iceland, Greenland, the Danish West-India Islands, and the Danish Settlements on the Coast of Africa.

Iceland was last year visited by the Rev. Mr. Henderson. The main object of his journey was to give the natives the full benefit of the measures adopted for supplying them with the holy Scriptures. He carried with him the recommendation of Bishop Munter, and received the greatest encouragement from the Bishop and Clergy of Iceland, as well as from the Civil Authorities: he employed two months in perilous journeys into the interior, and, wherever he went, he was welcomed with enthusiasm, and followed by the benediction of the inhabitants. The want of the Scriptures was lamentably felt, and the ardor of the people to obtain a copy excessive; yet, notwithstanding this scarcity, he received frequent proofs of the acquaintance of the Icelanders with the contents of the sacred volume; and, taken as a body, they exhibited the strongest marks of a religious disposition.

FINLAND.

The Finnish Bible Society flourishes, and the grant of 200l. for supplying the Swedish inhabitants of Finland with the Scriptures has produced the happiest effects. This Society had agreed to adopt the plan of establishing Auxiliary Societies. The Committee have granted 500l. to promote the printing of a quarto edition of the Finnish Scriptures. This fresh donation has been acknowledged in terms of the warmest gratitude by the Governor-general of Finland.

GERMANY.

A Bible Society has been formed at Lubeck, with the sanction of the Burgo-master and first members of the government. It has been assisted by a grant of 100l. To the Hamburg-Altona Bible Society, recently established, the Committee have granted 300l.—At Bremen, a Society has also been recently established, to which a donation of 100l. has been presented.

A Bible Society has been instituted at Dantzick, after the plan of the Prussian Bible Society, his Excellency J. W. de Weikman, Privy Counsellor of his Prussian Majesty, President. A donation has been made to it of 200l. besides 50l. for the gratuitous distribution of Bibles among the inhabitants of that city, who had most severely suffered from its bombardment.

To a Bible Society formed at Erfurt, for the province of Thuringia, 300l. have been granted in aid of its funds.

The Wurtemberg Bible Institution has made progress, both in collecting subscriptions and in printing a large 8vo. edition of the German Bible.—The King of Wurtemberg has granted the Institution the freedom of postage for all its letters and parcels, and allowed it the use of a seal.

A Branch Bible Society has been formed by the United Brethren, for Herrnhut, Niesky, and Kleinwelke, in connexion with the Saxon Bible Society.

SWITZERLAND.

An additional grant of 200l. has enabled the Zurich Society to undertake a lage edition of the German Bible.

The Bible Society at St. Gall mentions that the Canton of St. Gall contains upwards of 100 Catholic parishes, in which the reading of the Scriptures was formerly prohibited to the people, but that eighty or ninety of the parishes have received permission to peruse them; and that the acquaintance of the Catholics with the Scriptures becomes more and more general. The situation of this society, as well as that of Basle, being calculated for promoting the circulation of the Scriptures among the Roman Catholics, the Committee have presented to each 100l.

The Bible Society at Basle has print-

idow, and to become
fatherless.
he Directors of the
cannot but be per-
passionate and zeal-
collect the dispersed
dah, will be accepta-
f Abraham; and may
f bringing the blessing
Patriarch more largely
For 'if the casting a-
be the reconciling of
hall the receiving of
from the dead ?' For
t is happened to Is-
lness of the Gentiles
This argument estab-
the Christian policy,
n, of endeavoring *to*
ity amongst the Jews;
we may be the hon-
of accelerating the
Jews and Gentiles
Lord shall be reveal-
hall see it together as
Lord hath spoken.'
means have already
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priate tracts, in
nd German, have

been printed and circulated, at home, on the Continent of Europe, in the Mediterranean, and in the East Indies.

"Auxiliary Societies have been instituted in various parts of the United Kingdom; and many benevolent persons, impressed with the obligations of Christians to seek the conversion of the Jews, have formed, and are now forming, Associations to promote a subscription, in which the poorest disciple of Christ may take a share, by contributing *one penny per week, or sixpence per month.*

"It must be evident to all, that an Institution embracing such a variety of objects cannot be carried on without a considerable annual income, which it is earnestly hoped the charity of the British public will continue to supply.

"The success which has already attended the efforts of this Society, has been sufficient to encourage perseverance in this labor of love, and to inspire a lively hope that under the Divine blessing we shall in due time reap if we faint not.

"'The children of Israel have abode many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.' But let us not forget that God hath also said, 'Afterwards they shall return, and seek the Lord their God and David their King, and shall fear the Lord and his goodness in the latter days!' Let us rejoice that we have the distinguished honor of being called to be instruments in the hand of Providence to hasten the approach of the glorious period, when the promise of the Lord shall be fulfilled; 'I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make a great noise by reason of the multitude of men.' Micah ii. 12.

"The Directors of the London Society have great satisfaction in being able to inform the public, that means

'e been afforded which will speedi- liberate the Institution from the ssure of its debt; and that the pe- iiary aid which is now solicited, is the sole purpose of carrying on its igns in future : the most effectual thods are also adopting to prevent : recurrence of debt.

'It should be further remarked, t although, for the preservation of ty of design and operation, the man- ement of the London Society has en placed in the hands of such of its mbers as are of the Established urch, yet the contributions of every nomination of Christians are earnest- invited and will be most thankfully ceived.

"N. B. Pious persons exercising ndicraft or other trades, such as oemakers, Tailors, Wrights, Smiths, ok-binders, Bakers, &c. may aid s Institution effectually, by enga- ig to take Jewish youths from the hool as apprentices.

"Ladies may also forward the cause assisting in placing out the girls in rvice or business."

From the Religious Intelligencer.

NEW-HAVEN, *April*—1816.

REVIVALS OF RELIGION.

A Revival of Religion began in Yale llege, in April, 1815. In the month June, a similar revival commenced in e Academy of Young Ladies, under e care of the Rev. Mr. Herrick in this wn ; and soon after a general solemni- was visible throughout the two Con- egational Churches. At present, the litor is prepared only to state the re- lts : Of the Students of Yale College, out *forty-five* made a profession of eligion. The number cannot be stated, wever, with absolute precision, be- use some of them were united to the urch in the towns where they reside. the School of Young Ladies, about *irty-two* (out of sixty, the whole num- r) are believed to have become chris- ns. As they were soon to disperse, it f [illegible] rches in [illegible] terian [illegible] d to [illegible] of [illegible] ber, probably, who have hitherto made a public profession of Religion, in con- sequence of this revival, is about *one hundred and seventy-five*. There is the best reason to believe, that numbers more will still be found among its fruits.

From the Boston Recorder.

A letter from a gentleman in Phila- delphia, dated March 12, mentions "a revival of Religion in Mr. Patterson's Society. At their last communion, 70 were added to the church. Between 1 and 200 more are under serious impres- sions."

The same letter says, "In Ogechee, Georgia, more than 400 persons have, since May, 1812, been admitted to the church, all of whom exhibit evidence of a saving change of heart.

March 26.—A letter from New-York, states that there is a great Revival of Reli- gion in 11 contiguous towns in New-Con- necticut (Ohio) ; also in a large propor- tion of the towns in Orange County ; in the towns of Catskill and Troy ; and in the Eastern part of Long-Island. Shelter-Isl- and, although destitute of a minister, has been visited with a signal display of divine grace. It is calculated that one third of the inhabitants of this island are hopeful converts. In the city of New-York 70 per- sons have hopefully obained an interest in Christ. It is supposed that two or three hundred are under deep conviction.

In a letter from New-Hartford (Con.) it is stated that a revival of Religion had com- menced in that place, conferences were held four evenings in a week, and also a special prayer meeting by the church; that eight persons had become hopefully pious, and that many more were under deep con- victions. The letter states also that a sim- ilar account may be given of Canton; and that a revival of Religion had lately com- menced in Torringford.

A revival of Religion commenced in New Canaan (Con.) in January last. A letter, dated March 25, states that between 40 and 50 are hopefully renewed. The same letter states that 100 had united with the church in Norwalk ; 15 in Middlesex, and that the work has extended to Stamford.— In Goshen and its vicinity, (Orange Co. New-York) 500 hopeful converts are men- tioned. Intelligence of a revival of Reli- gion in Buffalo, New-York, had reached the writer of the letter.

April 1.—The number of hopeful con- verts in Hadley, (Mass.) is 150. In West- hampton a work of grace has recently com- menced, 12 or 14 have exhibited evidence of a saving change of heart.

THE

ΊTICA CHRISTIAN MAGAZINE.

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ON THE SABBATH. NO VIII.

ceptions to the 4th Commandment.

AN extremely important inquiry is
;gested by the preceding observa-
ns, viz. Do the Scriptures author-
any exception to the prohibitions
the fourth commandment, which
/e been quoted; or do they give
:h a construction to the law, as will
tify a departure from the letter of
in any supposed circumstances? If
y do not, then no human authority
y presume to make a single excep-
ı, or to give the law any such liber-
construction. We may not *go be-*
ıd the word of the Lord, to do less or
re. To the law and to the testimo-
we must appeal in this case, as well
every other, and must cheerfully
de by the decision, whatever it may

.et us, then, in the first place, see
at further light we can obtain from
Old Testament. Turning to the
eenth chapter of Exodus we find,
t the Israelites, of their own accord,
hered twice as much manna on the
h day, as they had gathered upon
' preceding day. When this came
the ears of Moses, it met with his
re approbation; and he directed
people to bake and boil what was
essary for that day's use, and lay
the rest until the morning;—telling
m, at the same time, that as the
row would be the Sabbath, no
na would be found in the field.—
t of the people did as they were
manded, but some went out on the
nth day. They, however, found
ing. *And the Lord said unto Mo-*
long refuse ye to keep my com-
ents and my laws? See, for that
ou the Sabbath,
the sixth day,
ye every
go out of
his place on the seventh day. We find no license here, for any kind of labor. The Israelites might not so much as go out to gather their daily portion of food. It must be brought into their tents the preceding day. It seems, however, that they were allowed to prepare, i. e. to bake or boil it, on the Sabbath; for Moses did not require them to cook the whole on the sixth day. *Bake that,* said he, *which ye will bake to-day, and seethe that ye will seethe, and that which* REMAINETH *over lay up for you to be kept until the morning.* From this we may fairly infer, I think, that the necessary preparations of plain and wholesome fare, on the Sabbath, is not inconsistent with the spirit of the fourth commandment. Having got all things ready on the day preceding, the children of Israel might cook their manna, in a plain way, and that was all. The law, I apprehend, allows us to do as much for our present comfort, but nothing more.

The following passage in the thirty-first chapter of Exodus, may serve to throw some additional light on the subject before us. *Ye shall keep the Sabbath, therefore, for it is holy unto you. Every one, that defileth it, shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from amongst his people. Six days may work be done, but in the seventh is the Sabbath of rest holy to the Lord;—whosoever doeth* ANY WORK *in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath, throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever:—for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.* This seems to be a sort of commentary upon the

fourth commandment, and, viewed in this light, confirms the literal import of its prohibitions. At any rate, the *Israelites* were forbidden under pain of death, to do any work upon the Sabbath. The same prohibition is repeated in chapter 34. *Six days thou shalt work; but on the seventh day thou shalt rest; in earing time and in harvest thou shalt rest.* No instance of transgression is mentioned, till we come to the fifteenth chapter of Numbers. The crime and the punishment of one individual are there related in the following words: *And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they that found him gathering sticks, brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done unto him. And the Lord said unto Moses, The man shall surely be put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp and stoned him with stones and he died.* The gathering of sticks, in this case, was no doubt a presumptuous violation of the preceding law, and the offender was executed as a warning to others not to profane the Sabbath.

There is a passage in Exodus 35, which seems to be attended with some difficulty, and has given rise to various expositions and conjectures. It is in the words following: *Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord. Whosoever doeth work therein, shall be put to death. Ye shall kindle no fire throughout your habitations, on the Sabbath day.* The difficulty lies in the clause, *Ye shall kindle no fire, &c.* I have seen nothing more satisfactory on this text, than the following brief observations of Dr. Scott. "The connexion favors the opinion, that the prohibition was meant of fires used in manufactories, or trades, by smiths, plumbers and others, of which many would be required in preparing the sanctuary;—but none even of that work might be done on the Sabbath. If fires in general be understood, we must suppose, either that it was a temporary institution, for the time during which the people in the wilderness were miraculously provided for; or that some exceptions were allowed, in favor of the sick, infirm and children, who must suffer extremely at some seasons, even in warm climates, for want of fire. No intimation is given, that in the times of Christ and his Apostles, the Jews had no fires on the Sabbath, or even that they prepared no victuals. The sacred festivals would sometimes happen on that day, and the paschal lamb was roasted in the house where it was eaten; some exception therefore must be supposed, if we understand the prohibition concerning fires in general."

I do not know that any light can be obtained from the Old Testament, in regard to the prohibitions of the Sabbath, which is not comprised in the preceding quotations. And what is the result of our examination? Why, upon the most liberal construction and comparison of the different texts, that the Israelites might prepare their meals upon the Sabbath, but that they were not allowed to do any thing on that day, which might be called *work*, at any season of the year; *neither they, nor their sons, nor their daughters, nor their servants, nor their cattle.*

Let us now turn to the New Testament. The son of Man was the Lord of the Sabbath. In what light did he regard the institution? I had occasion to show, in a former number, that the Gospels contain no hint of his having abrogated the fourth commandment, but much to the contrary. It is certain, however, that he gave it a more liberal and merciful construction than the Scribes and Pharisees did. When on a particular Sabbath he wrought a miracle of healing upon a woman who had been grieveously afflicted for eighteen years, the ruler of the synagogue indignantly rebuked the people. *There are six days,* said he, *in which men*

ought to work; in them, therefore, come and be healed, and not on the Sabbath day. Our Lord, knowing that the rebuke was intended for him, answered: *Thou hypocrite, doth not each one of you on the Sabbath loose his ox, or his ass, from the stall and lead him away to the watering; and ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?* This was a mode of address which admitted of no reply —and accordingly the Evangelist says, that *all his adversaries were ashamed.*

On another occasion, *Jesus went on the Sabbath day through the corn, and his disciples were an hungered, and began to pluck the ears of corn and to eat. But when the Pharisees saw it, they said unto him, Behold thy disciples do that which is not lawful to do on the Sabbath day.* Jesus justified his disciples on the ground, that it was proper, at any time, to satisfy the cravings of hunger; that to obtain relief from present distress, things might be done upon the Sabbath, which, under other circumstances, would be unlawful. *If,* said he, *ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless.* The same day, our Lord found in the synagogue *a man, whose hand was withered.* The Jews, who were present, and who were anxious to find some accusation against Christ, asked him, *Is it lawful to heal on the Sabbath day? And he said unto them, what man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much, then, is a man better than a sheep. Wherefore it is lawful to do well on the Sabbath days.*

The preceding quotations contain what may be called our Lord's exposition of the prohibitory clause of the fourth commandment. From the whole taken together we learn,

First, that the Jews themselves considered it proper to feed their ca[illegible] [illegible]nd extricate them from any p[illegible] suffering, or danger, on the Sabbath, while they absurdly objected to the healing of the sick, and to plucking a few ears of grain to satisfy hunger.

Secondly, that works of mercy are lawful upon the Sabbath, and of course that they may be performed by any person, whenever occasion requires.—It is worthy of remark, that works of *mercy* are the only works on the Sabbath, to which our Lord gives any countenance. It was to relieve the ox, or the sheep, from present suffering, that he might be pulled out of a pit, on the Sabbath day. It was to save him from *suffering,* that he might be led away to watering. It was to deliver men and women from pain and distress, that Christ healed them on the Sabbath. And it was because the disciples were *then* hungry, that he excused them for plucking and rubbing a few ears of grain, as they passed through a field, on their way, (as it would seem) to public worship. Neither the precepts, nor the example of Christ, can be pleaded, to sanction works of any other character, than such as are here enumerated. In vain will those, who wish to make the law of the Sabbath void, by doing their own work, and finding their own pleasures; in vain will *they* look for a hint to justify them, either in the Old Testament or the New.

The preceding observations will, if I mistake not, help us to understand and limit the word *necessity,* in the sixtieth answer of our Shorter Catechism. "The Sabbath is to be sanctified," say the venerable Assembly of Divines, "by an holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in public and private exercises of God's worship —*except* so much as is to be taken up, in works of *necessity* and *mercy.*"——Without presuming to express a decided opini[illegible] [illegible]d to the use of the wor[illegible] [illegible] that it [illegible]

have condemned with one voice. The word has so many significations, and is so abstract in some of them, that men who are *wise to do evil*, find no difficulty in making out a plausible justification for their weekly violations of the fourth commandment. When strongly prompted by interest, or inclination, mankind in general easily persuade themselves, that the things, which they propose to do on the Sabbath, are necessary, and therefore right.

Thus one man verily believes, that securing his grain on that day is a work of necessity. Another, that making hay is necessary. A third, that posting his books is fully justifiable by the same plea. A fourth, that the urgency of his secular affairs renders it necessary for him to spend the Lord's day in journeying. A fifth, that this same imperious necessity, even makes it a duty to load and send out his ship. I am aware, that the Westminster Divines are not answerable for all the misconstructions which may be put upon their language. It would be most unreasonable to demand of them to do, what no writer or speaker ever has done, or ever can do. The imperfections of all human language afford ample scope, for miscoloring and perversion. But inasmuch, as the word *necessity* is no where used by the sacred penmen, in reference to the Sabbath; and inasmuch as it is liable to such mighty abuses; I have, I freely confess, sometimes wished, that it had not found its way into the catechism.

Since, however, we find it there, and since it has been adopted by most theological writers, it is extremely important to ascertain, in what scriptural sense, any works can be *necessary* upon the Lord's day. To this end, we must keep close to the *law and the testimony.* To plead necessity for any word or deed, which the Holy spirit no where recognizes as lawful, can be nothing less, than setting up human opinions as paramount to the authority of God. With such explanations and limitations as the scriptures afford, we may perhaps say, that certain things

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day; but it becomes us to b
ly careful, that we do not
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a sheep or an ox would cer
fer, and probably die. On
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or mercy. Nor are all work
ty and mercy allowable. T
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ouse, and in fact more cor-
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Z. X. Y.

IE SABBATH, NO. IX.

g *what is forbidden.*

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t results in the firm estab-
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subject is finally dismissed, to examine some of the excuses which thousands urge, for doing their own work and finding their own pleasures upon the Lord's day. It is said then,

In the first place, that manual labor in the field, is sometimes fully warranted by the most urgent necessity, and therefore cannot be a violation of the divine law. This is a favorite position with many, whose conduct is in the main correct; and they seem to think it impregnable.

Let us try this question of necessity, however, by putting an extreme case. I am very poor, says one, my family is large and entirely dependent on my earnings for subsistence. This year for the first time I have a small field of fine wheat, which I hoped to secure in good order. But by reason of continued rains ever since it was cut, I have been compelled to leave it in the swath till it begins to sprout in the ear. The first fair day is the Sabbath.— Should I wait till Monday, it may rain again and wholly ruin the crop, in which case my children will be without bread. Now what is duty in this case? Shall I let the golden opportunity pass unimproved, or shall I go into the field and secure what a bountiful God has given me.

In examining this supposed case of necessity the reader will perceive at a glance, that it does not come within the rule which I endeavored to establish in my last number. It will not compare with the case of pulling an animal out of a pit; of leading him away to watering; of healing the sick; or of the disciples plucking the ears of corn. If this poor man goes into his wheat field to labor on the Lords day, it is not to satisfy present hunger; it is not to alleviate distress which he or his fa[illegible] feels, at the time, but to provide [illegible]ture want. This comparison [illegible] my [illegible]ension, to [illegible]ight has [illegible] do a [illegible]rrant [illegible]Scrip- [illegible]egin-

...ng all the circumstances of such extreme cases as that which I have supposed, and would no doubt have provided for them in the law, had they admitted of being exceptions to the general prohibition, "Thou shalt not do *any* work."

Now the question is, has he made any such proviso? Has he said in harvest time you may work? No, but directly the reverse. See Exod. 34, 21; *Six days thou shalt work, but on the seventh day thou shalt rest; in earing time and in harvest thou shalt rest.*— Why this emphatical and peremptory specification? The reason is obvious. It was to guard against that very construction of the law, which is pleaded for in the very case under consideration. God knew that the Israelites would be strongly tempted to labor on the Sabbath, just as men now are, in the time of sowing and of ingathering. He therefore expressly required them to rest as at other times, without making one proviso for unfavorable seasons, or the least exception in favor of the poor.

Were the Israelites, then, to construe the command literally in this respect, and are we authorized to give it a different construction? Certainly not.— We cannot urge a single argument in favor of laboring on the Sabbath, which they might not have urged with equal plausibility. The law which forbade them has never been repealed. It is therefore as obligatory upon us as it was upon them. This view of the subject appears to be decisive. The poor man in the case supposed, must not labor in his wheat field on the Lord's day

But it may be useful to examine the case minutely. The objector begins then, by alleging his *poverty* as an excuse. This implies that if he were rich, he would think himself bound to rest, and run the venture of losing the crop. Is there then one moral law for the rich and another for the poor? Let him turn over every page—let him read every verse of his Bible, and see if he can find any thing like it. From what *book* or chapter can he adduce a "Thus

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labor on the Sabbath, th
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If the objector can fi
Scripture to support his
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the poor who live by their daily earnings and find that they cannot obtain a comfortable support in six days, may plead necessity, for laboring every Lord's day in the year; unless, indeed, that comfortable kind of poverty which leaves a man something to [illegible] more urgent. I might say more [illegible] [illegible]

[illegible]

our main argument may be placed on much stronger ground. How does the proprietor know, that by leaving his grain one day longer in the field, he shall lose it? I have it from the best authority, that in one part of the town of B— a considerable number of farmers, two years ago, took up and carted in their grain upon the Sabbath. The next year, just before harvest, their crops were destroyed by a hail storm, the ravages of which were mostly confined to that neighborhood! But I do not remember a solitary instance, nor after much inquiry have I been able to find one, in which a field of grain has been lost, by its not being attended to upon the Sabbath. In some instances it may have been injured, so as not to make quite so good bread; but who that thinks and acts rationally, would not prefer poor bread, with the divine blessing, to the most costly dainties, with the curses denounced against Sabbath breakers resting on his head?

Still, however, the plea is urged, that it has rained all the week and may rain again on Monday, and then my crop will be nearly ruined. I answer, it may *not* rain on Monday, and then your grain will be much better fitted for the barn or the stack, than it can be on the Sabbath. Very rarely, indeed, is even a slight loss incurred, by abstaining from labor; not so often it is presumed as by performing it.—On this point I will state two facts, one of which came under my own observation two years ago, and the other is fresh in the memory of some who will read this paper. The facts are similar. In both cases there had been a long rain in the midst of harvest. In both, the first fair day was Lord's day. In both, much grain lay in the swath. In both, some people went into their fields; while others repaired to the house of God. The Sabbath passed away; Monday came, and it *did not* rain. Those who had trusted Providence, and spent the preceding day in the service of God, went out, invigorated by rest, and returned with joy, bringing their sheaves with them; while those who would not trust their Maker but spent his holy day in doing their own work, soon found to their cost, that they had hurried their grain in before it was dry, and that so far from saving any thing, they had incurred much additional labor and expense! These facts need no comment. They speak for themselves, and the lesson which they teach, cannot, one would think, be easily misunderstood.

Thus I have gone through with the plea which I proposed to examine, and unless I greatly mistake, the result of the investigation is, that even in the extreme case supposed, manual labor in the field, on the Lord's day, is both unprofitable and sinful. I will not consume the reader's time in proving, what must be so obvious,, that if the plea wholly fails in an extreme case, it must of course fail in all other cases, where the alleged necessity is less urgent. It cannot be necessary to prove, that if the poor man may not gather his little harvest on the Sabbath, the rich man may not gather his great harvest; nor that if grain may not be secured on that holv day, hay may not—nor finally, that if manual labor, on the Lord's day, is sinful in time of harvest, it is sinful at all times.

It will not be denied, that a subject of such high and solemn practical moment as this, demands the serious consideration of every person in the community. If the reasoning and conclusion on which I have relied in the preceding pages be correct, then it is certain, that a tremendous load of guilt incurred by profaning the Sabbath, lies on New-England; for it is a mournful fact, that multitudes have of late years done their own work, in what they have been pleased to call cases of necessity, on the Lord's day. It is high time to break off from this sin, by righteousness; to repent and do so no more. Let all those who have quieted their consciences, by such pleas and excuses as have been stated and examined in this number, give the whole subject a thorough investigation, and

re that they do not rest on ground, n will utterly fail them in the day udgment.

t professors of religion, especial-lk in the straight and safe path of led truth. How deeply have such wounded the feelings of brethren, what a reproach have brought upon their profession in res of the world, and how highly they provoked the great Lord of abbath, by going into their fields or on that holy day!

t were a doubtful question, it be their plain duty to abstain, cases; for fear their example be injurious. They are requi- avoid even the appearance of How much more imperious then duty, when the practice is plain [illegible] to one of the express com- [illegible] the decalogue.

[illegible] I ought just to remark, that [illegible] has been advanced, [illegible] of the preceding [illegible] [illegible]

Sabbath, can be deemed such but that which is demanded to save property from *immediate destruction by fire, inundation, or other perils equally inevitable*, and that even in some such cases, it would be expedient rather to suffer loss, than to set an example which would be pleaded as a pretext for real and extended violations of the Sabbath."

Z. X. Y.

SERMON II.

CONTAINING THE IMPROVEMENT.

FROM what has been said in the former discourse, we may observe the following things.

1. God has not, at any time, either done or suffered any thing to be done in vain, or without some design. We cannot conceive how a being of infinite goodness, and exalted immeasurably above trifling, should ever do any thing without design. [illegible]

[illegible]

ferior to the workman, as he is inferior to the philosopher, might reduce every thing to its proper place, and shew the great importance of some seemingly insignificant point. In such a case, it would become the philosopher to submit to the child as an instructor. If these things be so, is it at all wonderful that the works of an infinite mind should surpass our comprehension? Or rather, is it not to be expected, that in a scheme of things planned in boundless wisdom, to endure eternally, and composed of next to an infinite number of parts, such short sighted creatures as we are, should find ourselves wholly outdone and confounded?

Indeed we should need no other evidence that the scheme of God were very *little* and very *low*, than this, that men, with their present capacities, could fairly understand, and fully comprehend it. Our understanding is, at best, but little and low; and we cannot expect to grasp an object whose author is infinite. We universally agree, there is nothing great or complicated in that which a child can comprehend, and yet there are many things quite abstruse to a philosopher, which are well understood by a child; and surely we will not deny that superiority to the Deity, which the philosopher ascribes to a child!

II. God has never had any evil or mistaken design, in any instance, neither in doing nor permitting. To suppose any mistake, is to suppose imperfection of knowledge; and to suppose he has ever had any design which was evil, either in an absolute or comparative sense, is to suppose imperfection of goodness, to say no worse. Both of which are respectively subversive of his divinity.

Here we find ourselves plunged; for although, to our understanding, this reasoning appears to be conclusive, yet we are apt, through the pride of our hearts, to take occasion, from many occurrences, to cavil against God.—"Would it not," say we, "have been better, much better, if there had never been evil, either natural or moral, introduced, or suffered to come into the world? Sickness, and pain, and disappointment, and fear, and sin, are great evils which can be no other than so many instances of imperfection in the world; and, consequently, they prove some imperfection in its author." Thus we reason in fact, though when we converse on the subject, we pretend no more than modestly to query how the being of these things can be consistent with absolute perfection in God. This reasoning has its root in the impious supposition, (which however lies in a great measure hidden) that, since there are in nature seeming difficulties which we cannot obviate, we may justly conclude they cannot be obviated by God himself. Thus we insensibly set ourselves on a level with the Deity, measuring his abilities by our own. When after thorough trial we find ourselves unable to reduce the various occurrences in divine providence to a consistent scheme, would it not be wiser in us to say, "I must indeed, confess the inequality of my finite power to the infinite task; but I have the satisfaction to believe, and that on good grounds, that the author of nature is infinite in power, knowledge and goodness; and he has been pleased to give me understanding to know from these, that all things shall at last, be reduced to perfect order and beauty; and that, notwithstanding the present seeming inconsistency of one part with another, all things are now conducted as they go, because this is the best method to bring about the greatest good at last." Since the universe is in such hands, it becomes us to wait the event of things, and to allow the great master builder time to bring his materials together, and complete the edifice before we sit in judgment upon his work.

The child follows his father into the delightful grove where he loves to ... He sees his father fell the trees ... the shade, and cumber the ... green with boughs in irregular ... sion. Shall the lad at once ...

c l for, in what pro- ...bers, and through ... order them to con- ... n ... tion of the rose, the ... or a ... individual, among ... ni ... riety of vegetable ... du ... ially, to call a just ... oi ... sort to every indi- ... d ... vegetation? These ... s requ ... e skill, power, pres- ... and ... Who but the God ... ature ... na ... ge all this? The ... ue m ... of the particles of ... ich our ... are composed.— ... e of th ... misplaced may ruin ... whole ... even a particle ... too sm ... dissecting sur- ... n to no ... ugh his sight have ... best assist ... from glasses. We ... n discover importance in the great ... ents of nature; but the greatest e- ... its are effected through the concur- ... ce of a countless number and vari- ... of the veriest trifles. What spreads ... field with carnage, and gives a dread- ... triumph in the day of battle? What ... t particles of human flesh together ... th those of brutal nature; having for ... eir auxiliaries, particles of the min- ... al and vegetable productions of the ... rth; all led on by the foolish, fickle, ... uel soul of man? And is it a desira- ... e thing to leave the whole to man? ... oor, blind, perverse man? O no, "Let ... od preside," is the language of rea- ... n.

Observe the sun beams that shoot ... stealth into a darkened room. There ... u see myriads of playing motes; can ... ere be any importance in these? In- ... ed there can: Indeed there is: Too ... uch for any except God to manage. ... ne of these may overthrow an em- ... e, give the world a shock, and ex- ... nd its influence into eternity. This ... may conclude from the perfection ... their author, who aims every thing ... eternity. One of these motes may ... l on some part of the human lungs, ... ing on a consumption, and death in ... nsequence. It may fall on the lungs ... some monarch, and occasion great ... volutions in his dominions. It may ... ht on the eye of a David, a Solomon, a Cyrus, an Alexander, bring on an inflammation which may spread to the other; produce a mortification, first of those parts, and then of the whole body. Should this be the case with the Commander in Chief* of the present American forces, what dreadful consequences might not follow. Our strength might give way; our country be subdued; our religious privileges be wrested from us; superstition and idolatry be introduced, and, by and by, spread from us throughout this continent; and then spread over the other quarters of the world, in an heavier cloud than they now lie under. And are not here important consequences extending far, far beyond this world? Is it not desirable then, that every mote which plays on the sun beams, should be *particularly* attended to, and conducted in all its motions, by the unerring eye, and almighty hand of God? If the floating atom be of such consequence, what shall we say of all the natural good and evil in the world? Who besides God can make a proper distribution of these?

If things of the natural world, which are made for the moral, tend to it, terminate in it, and therefore derive all their weight from it, be of such moment, what must be the importance of those things which are themselves of a moral nature? if the most minute things of a material kind, are connected with such consequences, as call for the vigilance, goodness and power of the infinite God; what shall we say of moral actions, which at once discover everlasting consequences, of infinite importance, to be immediately connected with them? Never was there an act of holiness exerted, nor an act of sin committed, without ensuring such consequences. Every act of holiness gives sensible joy to all heaven, and spreads pain throughout hell, because it reflects honer on God. Every act of sin will either be punished wi... lasting destruction from the pr...

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* This sermon was preach... revolutionary war.

of the Lord, and the glory of his power; or, being forgiven through the atonement of Christ, will be matter of everlasting praise and thanksgiving to God. Are not these, then, of inconceivably too great importance to be entrusted in the hands of any other than an infinitely wise, holy, and powerful God? Is it best that chance, or fate, or imperfect, ignorant, partial creatures, should determine in what instances, with what circumstances, aggravations, and to what degree sin shall take place? Shall a thing of so vile a nature, and so big with awful consequences be left with any of these? Who would not be shocked at the thought, that his moral character was to be formed under the absolute direction of any being besides an holy God? Dare we trust the affair in our own hands? He that trusteth in his own heart is a fool. Surely if there be any case on earth which calls for an exertion of every divine perfection, it must be this; for on this, immediately, hang eternal things; involving in them our eternal condition, and not ours only, but also the condition of every intelligent being; for it must ever be remembered that no act of holiness nor sin ever existed, but what bears a part in fixing the condition of all rational beings, because all of them will be, somehow or other, affected by all such actions. Now, if God employs his perfection about these, bringing just such actions, just so circumstanced into existence as he seeth best, without suffering any more to be, we may rest assured, by his perfection, that all the wrath of man which has an existence, shall, in some way or other, infallibly praise God; or, in other words, conspire to that perfection of the works of God in which his glory appears. Were we, then, persuaded of the universality of the government of an infinitely powerful, knowing, and good God; we should stand confident in him, without anxiety, amidst the most horrible uproar, both of the natural and moral world.

IV. God was just as fit from eternity, to foreordain all things, of every kind, as he is in time, to superintend, govern, influence and direct them. We have seen, that God is fit to manage the whole universe in every respect, and in all its parts; and, that it is desirable, greatly desirable that he should do so. Now, the same things which constitute his fitness for this infinitely important government, constitute an equal fitness to propose and establish, from the beginning, his whole scheme of operation, from the beginning, to continue forever. He was, from everlasting, possessed of the same wisdom to direct, goodness to choose, and power to execute the most glorious scheme, as he is this day, or as he ever will be. We, short-sighted, impotent, changeable, inconsistent mortals are not able to plan any design which will ensure success, or be free from errors: But, with God, the case is infinitely different. He was, at the beginning, able to determine wherein the best good consisted, and by what means it might infallibly be brought about, in a manner the most perfectly advantageous. It was perfectly easy for him to foresee every consequence, and every needful, or advantageous means, even to the smallest atom; together with all its properties, relations, connections, dependences, &c. Nothing in the course of things has occurred whereby God has been instructed. He has gained neither knowledge or goodnes, by any of the things which have been; nor will he, by any of those that shall be hereafter. He was as well acquainted with his own powers from everlasting, as he will be after having exercised them for myriads of ages. So that he was in no danger of proposing such a scheme, as might prove too unwieldy for his abilities. God was, therefore, as fit to foreordain all things, as he is, or will be to manage the world he has made. He was as fit, from eternity, to foreordain what my state, character and relative circumstances should be at this present time, and what alteration shall happen in the next moment, as he is at present. He was always as fit to determine ev-

r thing, from the revolutions of orlds and states, down to the motion the motes that play on the sun-ams, as he is now to conduct them. ›a, he was as fit to determine from erlasting, what my state shall be at › day of judgment, and what sen-ice shall then be pronounced upon ›, as he will be at that day. Neither goodness, mercy, or knowledge, ll be greater then, than they have al-ys been; and we may with the same opriety, object against his disposing us, according to his own judgment, against his foreordaining, from eter-y, the manner of that disposition.— › will know no more of us then, no-ng more in our favor than he ever l; nor will our distress, though we ould be condemned, be more clear-visible, or affecting to him than it vays was. He was in as good a ca-city to determine, before he began › works of creation, what kind of ›atures, and how many, he would ›ak into being, and what their res-ctive properties, both natural and oral should be; which of them should rish in the using—which shall be nsumed at the general conflagration which shall exist forever, and among ›se, which shall be happy and which serable, as he has been at any par-ular period, and as he will be at any iich is still future.

Such is the perfection of God, that could not foreordain any event in y other than the best manner con-vable; even by the infinite mind it-f: And on supposition, there is some ticular supposable scheme of things, ich has, in itself, a superiority to all iers; and that God has foreordain-any one universal scheme, we may assured it is that which has the su-iority. For, from eternity, as well in time, his knowledge would per-ve the best, and his goodness would oose it. Hence it appears, that no sonable objection can be made a-nst such a predetermination, on ac ınt of any supposable improprie it, as it respects the character l; nor on account of any suppo

ble disadvantage to the universe.

V. To a candid mind, it will appear desirable, that God should have determined every thing from everlasting.—The truly benevolent mind can never want any thing, besides sufficient evidence, that infinite benevolence, assisted by infinite knowledge, has predetermined every event, in order to his rejoicing in this doctrine. It is to be greatly desired that such perfection should choose, and fix the final state of things; and not leave them to the determination of any other cause; and it is equally desirable, that those means which are effectually, and best suited to bring about that end, should be also determined;—that nothing should be introduced into the system in vain, nor worse than in vain;—that there should as irrefragable a necessity attend the best course of things, as attends the being of the unchangeable God. A possibility that things may not conspire to the best good; or that the best good may not take place—would be a melancholy idea. It is therefore desirable that the greatest general good, and the best adapted means to bring it about, should antecedently be rendered as necessary, as they can be rendered by the most unconditional decree that can be imagined. It is desirable, that they should be rendered as certain before hand, as their being itself would render them.

It is to be desired that God should conduct every thing to the most valuable end, according to a certain, unalterable scheme of infinite knowledge and goodness: but how can he act according to such a scheme, if he has not projected it? It is plain, he must act f[illegible] m some design, if he acts according to knowledge and goodness.

F[illegible], he must aim at the most valuable [illegible]d, and that in every part of his [illegible]tration. Hence he can do [illegible]

cedents and consequences; relations, dependences and connexions of every kind; which he never could, without having the whole in view; and then determining that things, in the several stages of time, should be conformed to this grand pattern. So that, if it be desirable, God should thus govern the world; it is equally desirable, that he should do it according to some determined scheme of infinite wisdom and goodness. It is best all things should be, and be done, according to an unchangeable scheme of wisdom and goodness; and that nothing should be left to chance, fortune, or after change. It is therefore desirable, that nothing in nature; neither in heaven, earth, nor hell, should be left unbound by the irresistible decree of God; because, by such a decree, it becomes certain, beforehand, that all things shall be conducted, and disposed of in the best manner possible;—while, on any other supposition, there is a contingency, and the die may fall, for the worse, but never for the better.

We are always best satisfied in the condition of our temporal, personal interests, when they are most secure.—Now, had we as great a regard to the collective interest of universal being, as we have for our own; should we not be affected by its condition in the same manner, as by the condition of our own; resting satisfied in proportion to its security? And where can it be so thoroughly secure, as when bound up in the irrefragable decree of infinite, and unchangeable knowledge, power and goodness? These attributes must for ever aim at the highest interest or good of the universe; and, conspiring together, are incapable of being frustrated. It is, therefore, a desirable thing, that God should decree, that every thing should come to pass, which would contribute, in any way, [illegible]o the [illegible]al good: a[illegible] [illegible] take [illegible] [illegible]on. [illegible] consi[illegible] [illegible]e left [illegible] [illegible]tat[illegible]

the general detriment of intelligent nature, or, at best, not for the advancement of the common good?

For the same general reason, that has been mentioned, it is desirable that those which are called the peculiar doctrines of the gospel should be true; such as the doctrine of particular election, the sovereignty of divine grace in the regeneration, sanctification and salvation of sinners, &c. The scope of these doctrines is to lodge the whole management of the universe, and all things in it, the souls and the salvation of men not excepted, in the hands of infinite wisdom, power and goodness, everlastingly, and indissolubly connected in the one living and true God;—than which, the devils themselves must acknowledge, no consideration can be more agreeable, either in itself, or to the holy inhabitants of heaven, who are constantly expressing their exalted satisfaction therein, by crying, "Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are, and were created."

For the same reason, as well as for others, it also appears to be desirable, that those doctrines, if true, should be clearly published and urged home on every conscience. It is not best that such doctrines, if true, should be kept back, because they are disagreeable to the human heart. But it is very possible some may object, even before they have listened to what might be said on this subject, and therefore I shall here attend to two or three probable objections.

Objection 1. These doctrines tend to discourage us from the use of means. If I am elected I shall be saved; if I am not, I shall not be saved; so that my doings can have no influence; nor be of any advantage.

Answer. This objection intimates a mistake in the objector. We must remember, that the doctrine of decrees [illegible]ot suppose any end to be de[illegible] [illegible] the means necessary to [illegible]ment. If the end is to [illegible] immediately by the pow-

r of God, then, indeed, no means are ordained. But where things are effected through means, the means as well as the end are supposed to be decreed; and with respect to cases of this nature, I answer.

Mankind do not esteem decrees, in general, as implying any less importance or utility in means. Should a person be persuaded that God had made a decree, that such a certain field, if properly tilled and manured, should produce an hundred fold more than it had ever done before: would this person lie under any greater discouragement in cultivating this field, than though he had knowledge of no decree in the case? Why do we plant the fertile parts of the earth, rather than the barren rocks? Is it not because we apprehend the God of Nature has fixed some connexion between the cultivation and the fertility of the one, and not of the other? The fact is, we find ourselves the most encouraged, where we apprehend there is the most uniform connexion between the means we use, and the end we seek.—This is a universal fact, as it respects our pursuit of natural things. Why then should it not be so, with respect to our encouragement in spiritual pursuits? Doth it appear, that the certain connexion God hath been pleased to fix between believing and salvation, is any discouragement to believing? Or rather, doth not great encouragement for believing, arise from this very connexion? which, by the way, is no other than a decree of God. Would the encouragement to believing be stronger, if it were, in fact, and in our view, uncertain whether they, who believe, should be saved or not? Far, very far from this. Shall we, then, be discouraged from *seeking*, because God has decreed, that they who seek shall find; and made a revelation of this decree? The same may be said of *asking—knocking*, &c.

It is surprising, that such multitudes of men should object to the decrees of God, and yet as cordially approve of the general notion of decrees, as can be imagined. I dare say the very person, who makes the foregoing objection, will quickly confess, that, notwithstanding he objects against the decrees of God, he would be satisfied with the doctrine of decrees, if he were taught by it, that every thing is decreed by the unchanging, Almighty God, which he could wish to have fixed and certain? Had God decreed to do whatever he would choose to have done, and to prevent all he would choose to have prevented; or, in other words, that his whole pleasure should be complied with; all his doubts and objections would vanish at once: But since God neither consults him, nor decrees the things he would choose, he is in arms against the decrees of God. What an insult is here offered to the holy majesty of heaven? We are not willing to submit to his wisdom, and godlike pleasure; but would be very willing to subject him to our own inclination! God must give away his throne or we shall complain.

I have said, the objector is not an enemy to the doctrine of decrees, if they might all be directed by him: and perhaps, he would go farther, and agree that he would not object, if they might be altered only in two or three instances. If God would only decree that he might live as he would during this state of probation, and yet be happy forever in some sensual paradise: or, if God would decreed that he should enjoy such an eternal happiness, on condition of a moral life, and a constant round of reading, praying, &c. he might agree to the terms; which he never can do while God determines, that no happiness shall be enjoyed by men, after death, except the holy happiness of an holy heaven; and that none shall be entitled, even to this, by any thing short of an holy union of heart to the Lord Jesus Christ.

When we improve the means of salvation in a manner becoming reasonable creatures; that is, in an holy manner, (for a sinful manner is never becoming) then we may [illegible] said to use the means

neglect them, or improve them in a sinful manner, properly speaking, we *abuse* them. The doctrine of God's decrees is a strong inducement to *use* the means of salvation; both, because without doing so, it is certain we never can obtain the end of those means; and by so doing we shall infallibly secure the salvation of our souls. Hence it is natural to conclude, that the *abuse* of means, whether by neglect, or wrong improvement, is much discountenanced by the doctrine of the divine decrees, because this doctrine teaches, that such *abuse* must be repented of, or we must be forever ruined. If the objection lies against the doctrine, under a notion that it opposes the *abuse* of means; its validity must be acknowledged, and ought to be acknowledged with joy and thanksgiving, to that God, who has ordered every thing in so holy and wise a manner, to put a check on every sin, however it may cover itself with the false cloke of seeming devotion.

Objection 2. Granting the doctrine of decrees to be true, as it may possibly be, I cannot conceive it to be proper to preach it, or inculcate it in any other way, because it tends to licentiousness. Let but this doctrine be believed, and he who believes it, will at once say, "Well, according to this, I find I am not at my own disposal—my fate, for eternity, is fixed by another. The decree has gone forth, and nothing that I can do will alter it. Perhaps I may be happy after death, and perhaps miserable beyond expression. So that to secure some happiness at least, I will seize the present time, and draw as much pleasure from it as possible. I will therefore cast off fear, restrain prayer, pay no respect to God or religion, but plunge into vice, as the only fountain of pleasure."

Answer. If this doctrine, in fact, produces such effects, it is, indeed, a melancholy affair, and ought to be lamented. But such [illegible] possibly be found, a[illegible] ation, to spring not [illegible] doctrine, but from [illegible]

Let us reason on this subject as Jesus Christ frequently did on others of a spiritual nature; that is, by their analogy to worldly things. Suppose, then, some absolute monarch, whose edicts, like those of the Medes and Persians, had confined you in prison for some atrocious crime. In this confinement he sends you an herald, on whose veracity you can rely to address you in the following manner: "My master has decreed, in an unalterable style, that precisely at noon to-morrow, you shall be taken from this place, and either torn in quarters, and then hung on a gibbet, or else placed with him on the throne, as an equal partner of his government, riches and glory. He has determined too, which of these shall be your lot; but of this he leaves you wholly ignorant. Address yourself, therefore, for the awful alternative." Thus saying, he leaves you. You believe what he spake. The scene of to-morrow noon appears real. Now you behold the multitude collecting; you are conducted to the fatal spot, and survey the dreadful instruments of death. Now, in a moment, the scene changes, you hear the joyful acclamations of numerous subjects, and receive the cordial welcome of your brother monarch. Now, will all this induce you to say, "I know not but that I may be shut from all good to-morrow, I will, therefore, seize on what pleasure I can to-day. This night shall be a night of mirth. I will call in my jovial companions, for one more, and perhaps the last merry meeting?" Or, will you more sedately say, "It is in vain for me to attempt any alteration in my sovereign's resolution: I will therefore lay myself down to sleep, and take one more quiet night's repose?" Will it not rather rouse every power [illegible] our soul to the most vigorous [illegible] ious exercises? Will it [illegible] you [illegible] or reason [illegible] ive which [illegible] more than [illegible] tortures [illegible] our reason [illegible] ertain anxi-

, yet your *reason* can never free ı from it. Well then, how must doctrine of God's decrees, con- ning your eternal state, affect your ıd, if once believed? Here the ıtrast is infinitely stronger than in other case. There, were wild ses to sever your limbs; here, the verful and spiteful spirits of hell ıd ready to plunge you into the e that burns with fire and brimstone. ere, was the gibbet to receive your ngled, but senseless limbs; here, vengeance of God, who will shew wrath, and make known upon you power to keep alive eternal burn- s in your soul. On the other hand, re, were temporal, uncertain riches l honor, with which you must quick- part; but here, durable riches and ıteousness; comprehending in them the blessedness of an eternal hea- ı, where sorrow never intrudes.— w, suppose yourself fully satisfied t God has fixed your future state, ı know not how, only, that you must e in heaven or hell forever; and ı really expect to be called this ht to his bar, there to have the aw- question determined; would this w render you frolicsome and gay? ould it render you vain and stupid? ıo! The belief of this doctrine nev- can. But on the contrary, if the ief of any truth in nature can awak- your soul, to cry 'What must I do?' s is it. The truth is, the objector believes the doctrine; and it is the *belief* of it which produces the ef- ts, he charges on the doctrine itself. therefore, it is the desire of a preach- to awaken the attention of his hear- , and fix it upon their condition with pect to eternity? If he would ban- every light and idle thought from mind, and excite the most solemn d interesting views in their place; hat subject shall he choose in prefer- ce to this? What ... 'e—what in scrip... ırm the soul, d... ıs? If he ca... such a point ... *eal in th...* point is in a great measure gained.— The soul will, of consequence, be all attention. Sleep will be driven from the eyes, and slumber from the eyelids. If, therefore, to *awaken* be the design of the preacher, without any regard to the rage he may excite, in the malicious world, against himself, he has no question to determine, but whether the doctrine be true. If he finds it true, his way is clear.

Objection 3d. The doctrine of decrees has a direct tendency to overwhelm people in despair. Should we grant it to be *true*, yet we must esteem it to be strong meat, and fit only for such, as have arrived to a state of manhood, in a spiritual sense; and not for babes in Christ, and, much less, for such as are not born again.

Answer. There is no tendency in this doctrine to make any person despair of the power of God to save him; but, on the contrary, there is in it a strong tendency to confirm us in a belief, that he is *able* to save whomsoever he will; nor is there any tendency in it to make us despair of God's *knowledge* or *goodness*; because it sets those perfections in an august and sovereign point of view: Nor can any person, while in a state of probation, be led by this doctrine to believe he never shall be saved in fact; because the doctrine itself teaches that God can save him if he please. Were we left to ourselves in this matter; we should be led to despair of salvation, from a consideration of the ill success we have with our hearts; but this subject neither contains nor suggests any reason at all for despair, unless it be, that it teaches us, we shall never regenerate ourselves, nor procure our own salvation, independent of God. Such a despair as this, it must be confessed, will naturally arise from a thorough belief of the doctrine of divine decrees; and this, ...wn, is, to the unregenerate, ...ir: yet painful as it is, it ...ry to salvation.— ...n, God is wisely ...st down every high ...pare the mind of the

saved to cry forever, "Not unto us, O Lord, not unto us; but to thy name give glory." He will learn them the force of that exhortation, "Work out your own salvation with fear and trembling; knowing, it is God who worketh in you, both to will, and to do." He will make us know that we cannot think *one thought* of ourselves, but that he is all, and in all, It is, therefore, desirable, that this kind of despair should be excited, and that it should reign in every heart. Indeed, this is one professed aim of almost all preaching which claims the character of christian. If this be true, then the doctrine of God's decrees stands fairest to be chosen as a mean to produce this effect; because it is, perhaps, the likeliest to prove the most speedy, and thoroughly effectual, of any that can be used: Yea, more, it has the strongest tendency to banish from the mind that despair which is undesirable; and, on the contrary, to inspire the highest possible degree of that confidence which is to be wished for by immortal creatures; namely, a confidence that, in every instance, God will do what is best to be done. There is no truly pious mind too enlarged, none too contracted, to rejoice in this doctrine when it is once understood. It has in it the essence of spiritual food. It is meat for strong men, and milk for babes; the sincere milk of the gospel.

Objection 4. These doctrines are inconsistent with the free agency of man, and consequently with his accountableness.

Answer. Perhaps this is a mistake. They may, indeed, be *really* inconsistent with *my idea* of free agency: and may also be, that my idea of free agency is false. If this be so, the inconsistency of these doctrines with it, so far from proving their absurdity, that it is an intimation of their truth.— ...in, perhaps th... appear ...ne, to be in... free ...ncy, of whi... ; and y... them; but it must also be granted, that there may be this consistency, and yet, I may not discover it. Should this be the fact, it would be, not at all, admirable. It is unreasonable to expect, that creatures, so prejudiced against the truth, as we are, should comprehend all the consistencies there are among things; and more especially between those things, in which our proud independent spirits are so much concerned. It may be, that God observes a perfect consistency between these, though we do not.

Moreover, it may be, that in a nearer and more particular view of this matter, the objection may disappear. *Free agency* consists in *acting voluntarily.* Now, does it appear impossible, for God, at once, to *decree* some particular *action,* and that we shall do it *voluntarily?* We can as easily conceive of this, as of the action itself, apart from the decree. It must be confessed, that the decree of God doth, in some instances, deprive men of free agency; and whenever this is the case they are not accountable. If, in consequence of the divine decree, a man is necessarily confined to his bed by sickness, or a broken limb, he is not accountable for neglecting to gather in his harvest with his own hand, though it should perish in the field. But when God decrees, that I shall act, and act voluntarily, in a certain instance, it would be very absurd for me to say, that I am not accountable. The only thing which would seem to excuse me, is the consideration, that the supposed voluntary action was fixed and determined by something besides itself; it matters not, whether by God or any other being or thing, either without or within me. If the action be, in fact, determined, it matters not by whom, nor by what. The shew of excuse is the same. So that, if my action did not determine itself to be what it is, I am not accountable for it. But how could it determine itself? It cannot determine itself after it exists, for then it is already what it is. It must have been fixed and determined, or its be-

what it is ensured before it exist- but the action itself could not do It could not influence and ope- before it had existence. Yet it be acknowledged, that it absolute- epended on some thing, both for its tence, and its particular mode of tence. Now see the sum of the ction, and the answer it affords to it. "I cannot be accountable for action which is absolutely depen- t on God: Not because it is depen- t on God; but because it is abso- ly dependent. But every action st, of necessity, be as absolutely de- t on some thing or other, as the trine, objected against, supposes it pe on God. Of consequence, I can no more accountable for this action, any other supposition, than on this, it is dependent on God. If, there- , there be any scheme on which I v feel myself to be accountable, I y on this."

Farther,—Though this reasoning uld not prove satisfactory, yet two ngs are true; first, that we *feel* our- es to be free agents, and account- creatures, and therefore, nothing convince us we are not. Second- hat God is infinitely wise, good and verful, and, therefore, he certainly take effectual measures to secure best good, in every instance; espe ly in things of a moral nature, which really the most important. There- , though we may not be able to the consistency of those two max- , let us depend on the truth of both, l leave the reconciling of them with l.—To return.

t is desirable that the distinguish- doctrines of the gospel should be e; because they lodge the man- ment of all things in the hands of t being, who will certainly conduct m in the best manner; and if these trines be true, it is best they should much insisted on, and pressed home the mind with great plainness: He doth it, still taking special care to , and support them on the divine tion as the foundation. We are t to conceive of those doctrines as being expressive of a disposition in God, unreasonably severe, and inflexibly capricious, while at the same time, we indulge ourselves in fancying they clothe him in sullen majesty. Doctrines implying this, would be odious indeed. But the doctrines under consideration do no other than represent the ever blessed God, as being most carefully, tenderly, zealously and constantly resolved to employ all his powers for the best good of the universe. In this view these doctrines are infinitely endearing and precious.

VI. From what has been said, opposition to God appears to be a very wicked thing. By opposition to God, is here meant, any temper of mind which is in itself, and in its tendency, contrary to those views which influence the divine conduct; or, any dissatisfaction with the dealings of God, in any instance. If there be any such thing as wickedness, it will be found here. For what can be so vile and hateful, as to oppose so perfectly glorious a being, who is worthy of all possible imitation? It matters not whence this opposition is derived, since its nature is still the same. Oppose some thing deformed and ugly to an exquisitely beautiful exhibition, and its ugliness will appear the more distinctly. So it is in this case. Here the sinfulness of sin stands obvious to every eye. If I oppose God, by doing things contrary to his nature, and am dissatisfied with his government, it is a sure sign that, had I power to frustrate his designs, I should do it, that is, I should frustrate the *best* designs, and overthrow the *best* of all devices. In political matters, we see an almost unparalleled odiousness in such a disposition, though in this case no more than the good of some temporal state is in question, and shall we, or rather, can we shut our eyes to the infinitely more horrid deformity of opposition to the glorious purposes of God, which comprehend the universe, and are designed for eternity?

How extremely perverse would a son appear, who should be always

murmuring, dissatisfied, and faulting his father's conduct; while, at the same time, his father, a person of profound sagacity, actuated by the highest affection for his whole family, is constantly and zealously engaged, to conduct every thing, in a manner the best calculated to advance its highest interests? Should such a parent be witness to all his son says and thinks;—Should he condescend to expostulate with him in terms full, at once, of paternal tenderness, and powerful conviction? Yet, after all, have the mortification to find, that all he says, and all he does, proves an occasion of strengthening the restless spirit of his son:—How must he feel towards the froward conduct, and perverse character of this unworthy part of his own body.—What sensations must have been excited in the prodigal's father, by the selfish, morose, sullen temper manifested by the elder brother, at the return of the Prodigal? Did he not, in spite of paternal affection, despise and abhor such a character? How then must the unsubmissive, haughty, complaining, rebellious temper & conduct of men appear to the heart-searching, and all-seeing God, who has never done any thing that did not tend to the *highest good* of his universal family; and who has done such wonders, of wisdom and goodness for his creatures? Especially, after he has expostulated with us so much, and so long, in a manner so affectionate and convincing? No wonder sin is the thing which God's soul hateth!

VII. From what has been said, it appears to be great folly in us to oppose God. We always act a foolish part when we attempt what cannot be performed; and in all our opposition to God, we must finally fail of success, though, for a season, we may seem to be successful. We shall spend our strength for nought, & our money for that which is not bread. We may, for a while, compass ourselves with sparks of our own kindling, but must, at last, lay ourselves down in sorrow.

VIII. It is not only wickedness and folly in us to oppose God, but it is also madness, the height of madness. Because we are sure, not only, of not succeeding, but also, of involving ourselves in difficulties amazingly great and inextricable. Let the briars, the thorns, and the stubble array themselves against the raging flame, driven on by the fierce northern blast—What will be the result? Why, the more closely they are arranged, and the more strongly they are connected, the more easy and complete will be their overthrow. So it is in our opposition to God. At any rate, if final opposers of God, we must be destroyed; and the horrors of our destruction will arise in proportion to our opposition to God. What dreadful depravity and madness, then, doth it argue, for us to continue in rebellion against so good and so glorious a God!

IX. From what has been said we may learn what it is to live by faith.—By faith the soul discovers the perfection of God to be a *present reality,* and choosing that all things should be conducted by such perfection, it freely leaves itself, and all its concerns, in the hands of God; resting assured, that he will conduct so as to aggrandize and endear his character to all such as love what is truly great and good. Being friends to God, those who live by faith are zealous to have him acquit himself with honor, in a manner that will bear the nicest scrutiny, and, after all, appear to be, not only unblemished, but gloriously great and godlike. They, without reserve, believing he will do so, rest joyfully satisfied in this their hope, which is an anchor to the soul sure and steadfast—this hope, which maketh not ashamed. Have you no son, husband, brother, father, friend, who stands in some conspicuous place? If you have, have you not an earnest desire he should conduct so as to do himself real honor? If you can depend on his doing so, do you not rest satisfied in this expectation, and look forward, with pleasure, to the day when he shall stand distinguished, and receive the applause due to his merit? God is unspeakably dearer to the be-

-ver than the nearest and dearest rel-ive in life; and the confidence that God ill conduct himself so as to merit the ghest reputation and esteem, is as uch stronger, and better supported. The believer has no interest but that the universe. This is too precious his esteem, to be trusted in any ands but those of an all-perfect God. God he sees such perfection as war-nts and secures their security and ghest improvement. For the sake the greatest general good of the uni-rse he is willing to be crossed, and sappointed, and distressed: and nows, at the same time, that God doth ot cross, or afflict him wantonly, or any other purpose, than that of per-cting the highest good. Such is the ate of his mind, that the first senti-ent excited by adversity is, that God, his infinite wisdom, has ordered it r purposes altogether glorious.—— hrough the medium of divine provi-nce, he sees that his present adver-y is necessary in bringing about his and pursuit; and therefore he freely bmits. It gives him pleasure that e disposition, neither of himself, nor y thing connected with him, is in his n hands; but in those which are ich more worthy of confidence. The ry of God is his food, and he feeds it by faith. Faith teaches him that d is continually glorifying himself, ough he frequently does it in ways olly unnoticed by reason, and seem-gly repugnant to it. He knows the nity of sensible things. They are, erefore, no food to him. His soul nts for something more substantial. ith alone can give him the present ssession of this; and this *can* be ne, yea, *is* done by faith. O, what sin ly and madness is it in us, to refuse commit ourselves and all, into the nds of this faithful creator! What folly and madness not to make the ry of God—the good of the uni-se, the great object of our pursuit! hat loss do we bring on ourselves, by nding this short life, in pursuing t selfish ... which we never ... which, if obtained, could not satisfy our souls, while we neglect that benevolent interest which will, most certainly, be found by such as seek it; and will, completely, satis-fy their boundless appetites! God grant us hearts to turn from the deceitful paths of folly; and betake ourselves to that fountain of living waters, which proceeds from the throne, the supreme government of the Most High.

DOCUMENTS

Relative to the Dismission of LORING D. DEWEY *from the Theological Seminary in New-York*

ADVERTISEMENT.

It is deemed necessary, to a fair understanding of the following documents, to present to the public a brief statement of the facts which preceded my dismission from the Theological Seminary in New-York.

The discourse which procured this dismission, was prepared to fulfil in my turn, my part of the ordinary duties that devolve on the members of a private Theological Society composed solely of the students of the seminary, and instituted for the purpose of Theological investigation. The Society, believing my views erroneous, appointed two of their number a committee, to request the discourse for examination, and to make a report to the Society. It was given them, and being represented to contain many and dangerous errors, the Society directed their committee to lay the report before the Professors of the Seminary. The discourse being requested by the Professors, for examination, was condemned as heretical and contradictory, in a conversation I had with them; and a few days after the letter of dismission was received; which, as it contains the grounds of dismission, is published as one of the documents. To that letter a reply, explaining some of the reasons why I maintain the opinions I do, was made; as at that time I had no contemplation of publishing the discourse. The reply, that the public may know all relating to my dismission, will also be found in the following pages. But as the dismission is necessarily public, and as it necessarily exposes me to obloquy, wherever it is known, especially while each is left to form his own conjectures, with no data to judge by, the natural conclusion being, that if a person is dismissed from any Seminary, and certainly, if from a Theological Seminary, there must be some just cause, and one of course reproachful to the person dismissed; it is

thought just, both to the Seminary and to myself to make the grounds of the dismission public also. The discourse, therefore, *unaltered*, unfit for publication, as a production usually would be, which is prepared for such an occasion as that on which it was delivered, is given to the public, that all who are inclined to judge, may have the means of forming a fair judgment, whether it be for or against the writer. Notes, by way of illustrating some points, barely hinted at, or but slightly discussed, are added to exhibit more clearly the writer's views. A few words explanatory, between brackets, have been added in the body of the discourse. But in no instance has there been even a verbal alteration from the original, excepting in one or two grammatical inaccuracies.

To these already suggested, there have been furnished some inducements to publish, from the consideration that a Theological Seminary holds a high interest in the feelings of the religious public, and that it is fit that public should know what qualifications are requisite for a student who may wish to pass through a course of Theological study in this Seminary.

To this I may add, that the opinions of several most respectable gentlemen have concurred to strengthen my own, in favor of publication.

All which is respectfully submitted.

L. D. DEWEY.

New-York, 1816.

DISCOURSE.

ROMANS III. 24.

Being justified,———

These words, you perceive, are taken from St. Paul's exposition of the doctrine of justification. The use I intend to make of them is to place them as the basis of an investigation into the scriptural idea of this doctrine. As it is an exclamation long ago made, "How should man be just with God!" and as the apostle applies these words to man, sinful man, it is intended to show what he meant by them. That he meant literal justification, we do not suppose; for Paul was no opposer of the doctrine of human depravity. Man being sinful, can never present himself before his God, and say, "I am clean; there is no fault in me." This, we know, would be his literal justification; but this, we also know, can never be his. Hence the inquiry, what does the apostle mean, when he uses the words, "being justified?" This, with a few inferences, will constitute the subject matter of what I shall say at this time.

The inquiry is, What is the meaning of the words, "being justified?"

I shall first notice two uses of these words, in their application to the saved of God. One in reference to the *state* of a man as to his eternal welfare; as we say of a man, he is in a justified state; being justified, his is a happy condition; that is, he is now a child of God, an heir of glory. Another use is in reference to the acceptance of the sinner by God, that act of adjudication which transfers a sinner from a state of condemnation, to that in which there is no condemnation. The word *justified* is used in both these ways by the New Testament writers. The latter you must perceive to be the subject of the present inquiry; for the first needs no investigation. We know what the state of those is who are justified, whether they be the just made perfect, or those still warring with their depravity. But the other use has afforded ground of controversy. One says, it is a sentence which pronounces the sinner *just*, *truly* and *wholly* so, and thus *entitles* him to all the joys of heaven. Another says, it is a sentence of pardon, a grant of all the favors of God, even the gift of eternal life.——Which of these does the apostle mean? for, that he meant one of them, I think can be easily shown. Which of these is the true interpretation? One contends for the literal, judicial sense of the word; although it [the sentence that declares the sinner just in such a sense] does not result from the sinners own merits, but from the merits of another, ["made his."] The other contends for a figurative sense of the word, meaning unlimited pardon, granted for the sake and intercession of another. The latter was the faith of the Westminster Assembly of Divines, as appears from their Confession of Faith and Catechism. "Justification," say they, "is an act of God's free grace,

[illegible]

To establish the truth of the a- [illegible]

[illegible] definition. I lay down these three [illegible]

[illegible] turpitude, guilt of sin, can [illegible] only by *pardon*; there- [illegible] can never be justified [illegible] sense of that word [justi- [illegible]

[illegible] is the way guilt is remov- [illegible] Bible scheme of redemp- [illegible] the word *justified* must [illegible] figurative sense.

[illegible] is used to signify par- [illegible] New Testament.

[illegible] Proposition. Moral turpitude, [illegible] can be removed only by [illegible]

By guilt I mean obligation to pun- [illegible] what is usually meant [illegible] of that word; as, when we say of a person, he is guilty, he shows [illegible] has guilt: for what we mean [illegible] a use, can never be removed, because ever will it be applicable to say of that person, he is guilty of that act while it remains a fact that he did [illegible]

[illegible] every particular, I [illegible] ended they meant by the word 'impute' [illegible] the phrase 'accepteth us as righteous,' [illegible] some understand them to mean; and [illegible] as I have construed the phrase 'ac- [illegible] pteth,' &c. and understand imputation. [illegible] ok the definition, because I believed it [illegible] rrect, and because it is well known; and [illegible] lid not then know but I understood it as [illegible] hers do. I did not suppose the words [illegible] s righteous,' were understood by any to [illegible] present the real *character* of the justi- [illegible] d; but the *manner* of their acceptance. [illegible] was led to make the remark I did on the [illegible] rase for the sake of perspicuity, and of [illegible] ing explicit. But I since learn that I [illegible] t only understood this phrase differently [illegible] om my fellow students and others who [illegible] ld like peculiar sentiments, but also the [illegible] ord '*pardoneth.*' In a following note I [illegible] all have occasion to speak of *pardon.* [illegible] plication of my understanding of the [illegible] hrase, I will add, I suppose in that [illegible] on the Deity views man as he real- [illegible] unrighteous, a violater of his law, [illegible] there is no such imputation of [illegible] sness as alters this, his real char- [illegible] acter, any more than there is an imputa- [illegible] to Christ of such a nature as to [illegible] character. He, in the midst of his [illegible] sufferings, was truly righteous; we, in the midst of heavenly joys, (if we are so wise as to improve offered mercy) shall remain [illegible] sinners; but *pardoned* sinners; there- fore under no obligation to punishment— therefore fit objects of the mercies of God, and therefore shall we have cause ever to shout the praises of redeeming love.— While on earth, our Saviour was not asha- med to be found in the midst of sinners; in his glory too, theirs shall be the note of his highest praise. If this is true, then the phrase declares the manner of our accept- ance—the way we are treated; but does not specify our character, only impliedly, and the implication is, that we are unright- eous. It says, had we been, our whole ex- istence, of spotless righteousness, our treatment from the hands of God would not have been better; the blessings he be- stows more precious; no, nor so much so; our being unrighteous enhances the pre- ciousness of the unmerited bounty.

*By *removed*, I mean annulled, ab- rogated, taken out of existence as a claim.

[*The notes distinguished by asterisks were added before the discourse was giv- en to the Committee of the Society.*]

that act. But obligation to punishment *can* be removed: there is a way by which it may be said of the guilty, *thou hast guilt no more.* The strong chain that chains the criminal to the endurance of the penalty of the broken law, can be sundered. Its band of brass will melt at the touch of mercy. Pardon can unloose its firm hold, and pardon only. For nothing can *cancel* [b] this obligation, because nothing can alter the demerit of sin. Moral pollution must ever remain moral pollution. Our God cannot change its nature; and the being once contaminated by its baleful touch, can never be cleansed but by the streams of mercy. The turpitude of sin nothing can wipe away. Natural turpitude may be washed away—the gold that has become dim, may be burnished again—the garments that are polluted may be cleansed by washing—but the stain of the soul, moral pollution, deviation from right, breach of law, nothing can undo, nothing remedy, nothing wash away, nothing take out its indelible hue, save this word of God, "Sins and iniquities I will remember no more for ever." Man, being bound by the very constitution of his nature ever to do right, if he but once step aside from the path of rectitude, & should then return and never again swerve from his course; still this aberration must ever remain against him for condemnation. Ten thousand on each side may continue undeviating in their course; but their course can never alter his, no more than his theirs; their perfection never can remedy his imperfection, no more than his imperfection injure their perfection. Still it must remain the crooked among the straight; and this too, although those courses are run by beings infinitely superior to himself. For what can be more than straight? And what being, capable of moral action, is not bound to do right—go straight? And what one, capable of moral action, is not bound to do right for himself? And what one, bound to do right for himself, can do more than right—go more than straight? The being, then, that is chargeable with sin, must ever be *chargeable*; and bound to endure the penalty of the broken law, unless the offended Lawgiver say, "I will remember it against thee no more for ever."

Substitution cannot do it. All it can do, is to alter the direction of its force; direct it from the first criminal to the substitute. It does not remove the obligation to punishment. It cannot annul its force. Still its victim is held in steeled jaws. No exertions can rescue it. But let mercy prevail with him who holdeth judgment, and this more than brazen band is solved in the breath of forgiveness. This reason sanctions, and what says the Scripture? So far from pointing out any other way, it assures us that even this—forgiveness, pardon, is inconsistent with the perfections of Deity, without an expiation. "Through his *blood* we have redemption, even the *forgiveness* of sins." "Without the shedding of *blood*, there is no *remission*," says St. Paul; and the reason is obvious. If man is under obligation to punishment, some one is obligated to punish him; and as all sin is committed against God, God, as lawgiver, must be the being obligated to punish him. Now, as he that is offended alone has the right to forgive the offence, this right can be exercised by God only. But being under obligation to punish the offender, the exercise of forgiveness cannot take place till this obligation is removed. For

[b] I find I have attached more to the meaning of this word *cancel*, than it imports in its ordinary use. I have used it to mean not merely, to cross out, but to cross out in consideration of a claim's being satisfied—as the charge on a merchant's book is *cancelled*—crossed out in consideration of the amount's being balanced. I got my idea of the word from its use in mathematics—as in the reduction of a compound fraction to a simple one, the numerator of one term, if the same figure as the denominator of another, or its own, *cancels* that denominator; or, in algebraical equations, a negative quantity is said to cancel a positive quantity of the same symbol.

ne*r*y can never take precedence of u-tice. No: we never suppose obli-;ation can be removed at the pleasure of him that is obligated. He may ful-il its demands; but never may nor :an release himself from its demands. So that if we suppose Deity inclined o exercise mercy, not only his moral ɔerfections would forbid it, but this ob-igation to punish the transgressor, could restrain pardon, so long as it ex-sted; and it must exist till justice is atisfied. Hence "without the shed-ling of blood," blood which would ati-fy justice, "there is no remission." Before I proceed to the next proposi-ion, I will remark, that these *four* rinciples, viz. *obligation* to *punish-ent*, and *pardon* for *its* demands—*ob-igation* to *punish*, and *expiation* for *ts* demands, are so closely connected, hat I know of no text which contains ne without another, and frequently ll of them. Hence some texts seem o place that which expiates the obli-ation to *punish*, as the expiation of he obligation to *punishment*. Hence ie idea which some entertain with re-ard to imputed righteousness.[c]

II. Prop. Pardon is the way by which guilt is removed in the bible plan of redemption.

This our reason could never have told us. Had not God revealed him-self merciful and gracious, our reason could never have said to him, 'there is forgiveness with thee, that thou mayest be feared." But where rea-son fails, God has abundantly supplied light. To the word, therefore, and the testimony, to make out this prop-osition. And the first thing I shall ad-duce is God's declaration of himself to be "the Lord, the Lord God, merci-ful and gracious, long suffering, and abundant in goodness and truth, keep-ing mercy for thousands, forgiving in-iquity, and transgression, and sin, and that will by no means clear the guilty." Here God declares that he is a par-doning God; and yet another part of this declaration seems to deny this.—Now if God forgives, he must forgive the guilty, and if he forgives the guil-ty he must [by that act] clear him of the consequences of his guilt, or the forgiveness is nothing; therefore this act will contradict the literal import of

[c] Having, as they suppose, ascertain-d that the obligation to punishment is not iven up only by its demands being satis-ed, they conclude, and believe they find exts to substantiate it, that eternal life is btained only upon some just ground of *laim*. But as man is unrighteous and can-ot have it in himself, and as the righteous-ess of sanctification is not this ground, ut rather a benefit derived by this *claim*, hey go to that very scheme of salvation hich is nothing but grace and mercy om beginning to end, that plan which od most graciously devised for the re-overy of fallen, lost man, to find a ground f *claim* to that eternal life which this plan f redemption brought to light—and this ey find in an imputation of such a nature s brings with it a grant of a "right and tle unto eternal life." This imputation icludes in it, '1st.* a *grant* or *donation* of [illegible] itself, (viz. righteousness) unto [illegible] on some just ground and foundation:" And "2d. a will of dealing with us, or an actual dealing with us ac-cording unto that *made* ours." The first particular is that to which I exclusively refer, and object. It would seem from this as if they were unwilling to receive the blessings of immortality, as free gifts dispensed by mercy and grace—grace, too, as it respects the giver as well as receiver; that is, to confer which there exists no ob-ligation of any kind, binding the giver to give—but they must have these blessings by 'right and title,' although the 'right and title' is a grant—so that the blessings themselves they obtain by claim—the claim by grace. Imputation I understand the bible to represent to be a 'dealing' with us, in view of what our Saviour has done "to declare the righteousness of God, that he might be just, and the justifier of him that beli eveth in Jesus," as if we were righteous—& this not on account of a righ-teousness "*made ours*." It is the same as is exemplified in the case of Shimei, 2 Sam. xix. chap. 19 v. [illegible] David to deal with [illegible] had not been a traitor. H[illegible] that David would re[illegible] to impute his iniquity, [illegible] is, certainly, if it

[illegible]n on Justification, Chap. [illegible], from which all the quo-[illegible] note are taken, Scrip-

art of the declaration he has of himself. But God cannot dict himself; therefore the lit- iport of both parts of this decla- cannot be true—therefore one n must be taken in a sense dif- from what it bears on the face I therefore believe the phrase, will by no means clear the guil- fers to his regard for his own ter while he forgives; and means e does not disregard his right ligation to punish the offender he forgives the transgression. 'I e you; but I do not do it in such as to bring a stain on my own ioly name. In such a way I by eans clear the guilty.'* The roof is taken from the types of Christ. First, the Paschal Lamb. This was killed, that the angel of the Lord in his course of destruction, might pass over the houses whose door-posts were sprinkled with its blood—not to take away the desert of this destruction of the first born. Now if this destruction was deserved, the Israelites were deserving also; and if deserving, it is certain there is no intimation that the desert was taken away by this blood; but says God, "the blood shall be a token on the houses where you are, and when I see the blood I will pass over you:" not a token that your desert of judgment is taken away, but a sign where were those who believed in God, that he would spare those who owned him a righteous and faithful

any thing, that he would not deal im according to his sin, that is, pun- ı; but deal with him as if he had ned; that is, as if he had adhered ause,—and so David understood it, says, "thou shalt not die," "and he unto him." "For, said David, do I ow I am this day king in Israel?" the reason why he would not pun- imei. And the reason why God will nish believers, is the mediation of —for his sake he will not impute in. "As David also describeth the lness of the man to whom God im- righteousness without works; say- essed are they whose iniquities are en, and whose sins are covered; bles- the man to whom the Lord will not e sin."† 'Cometh this blessedness,' ling to Dr. Owen, "*upon the inter- cy*" of "a donation" of righteous- nto them who enjoy this blessedness? h condition mentioned here. The not imputing sin is the imputing righteousness; that is, the "*dealing*" with them as if they had not sinned, is the "*dealing*" with them as if they were righteous. Paul, as appears from v. 6. viewed it in this light. To exhibit the "blessedness of the man to whom God imputeth righteousness," he quotes a text in which this blessedness is declared to result from the not imputing sin; and of course, (the 6th v. more than implies it) the imputing of righteousness, because the '*dealing*' with a man as if he were not a sinner, is the '*dealing*' with him as if he were righteous; but by no means implies that in this imputation there is included the donation of a righteousness, and therefore a 'dealing' with him "according unto it." And here is the propriety of *believing* in Jesus in order to justification. If there could be such a thing as a 'donation' of righteousness, I do not see why it could not be given to one as well as to another, whether he believed in Jesus or not, and thus the greatest despiser of Jesus be justified, while such, as well as his most faithful follower. But it is not so; there is no such absurd doctrine as this in the bible. No one supposes that king David first made a donation of loyalty to Shimei, & then "by virtue of such an imputation" treated him as he did. We instantly see the absurdity of such a supposition in this case, or in any such transaction among men; but in our salvation from the consequences of our sins against the king of heaven, it is not absurd, as Deity is one of the parties concerned, to believe *him* to proceed in this way, according to some expositions of this doctrine.

f this is not correct—then we must different meaning to the phrase iving iniquity, &c." from our usual f pardon. But if it does not mean n literally and truly, then it must something else; and if it mean hing else, then God is not a par- g God literally and truly. But par- not a figurative word; it is not from sensible objects, and is one se words that are seldom or never n a figurative sense. We hardly ind it applied out of its proper le ve meaning.

...ans iv. 6, 7, and 8 verses.

God: and God passed them over in mercy.

Second, The offerings made on account of sin under the Levitical dispensation. These were of no effect to remove guilt, but their express design was, as we are told in the 4th chap. of Lev. to be a foundation for forgiveness: or rather to present to the mind a sensible declaration of this truth: there is no pardon for sin until the obligation to *punish* is removed, thus directing the mind to the great propitiatory sacrifice that was to be made for the removal of this obligation. All the sacrifices for sin were of this nature: hence says Paul, "without the shedding of blood there was no remission." They were all of no avail without the promise, "it shall be forgiven him." And in this promise it is expressly said, forgiveness removes the guilt: and the converse of this declaration is, that there was no remission of sin: and this is my proposition, that remission is the way sin is removed. Again, the brazen serpent. The looking upon this, was the medium of the cure of the bite of the poisonous serpent. Now we know there was no power in the brass or its shape to remove the poison; God destroyed the venom. As to the sinner, guilt is the venom. The power of God destroyed the venom of the bite; he therefore destroys the venom of sin; he removes the guilt, and in the way himself declares, he is a sin-pardoning God: by his pardon he cuts asunder the obligation to punishment. Besides, our Saviour compares himself to this brazen serpent, and says, "as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believeth on him might not perish, but have everlasting life." Here then we have the truth explicit. As it was not the brazen serpent that removed the venom, but God; so it is not the offering of Christ that takes away guilt, but God, and in that way by which alone it can be removed, by pardon: as the Saviour himself declared when he instituted the memorials of his death, and explained their design. "This," said he, "is my blood of the New Testament, shed for many for the *remission* of sins." See also Luke, xxvi. 44, to the 48 v. Here we have the testimony of the Saviour, as he understood his own sacrifice; and the disciple differeth not from the master. Says Peter, "repent and be baptized for the remission of sins," and again, "repent and believe, that your sins may be blotted out,' not '*cancelled*;'* nor does he say, 'for they are cancelled." Says Paul to the Ephesians, "be ye kind, one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you;" and in another place, he says to them of Christ, "in whom we have redemption, even the forgiveness of sins;" and to the Colossians he asserts the same truth, "in whom we have redemption, through his blood, even the forgiveness of sins." And so constantly is this truth held up in the Bible, that it is wonderful a contrary opinion should ever have been advanced by any who take the Bible for their text book.

III. Proposition. The word *justified*, is used to signify pardon in the New Testament.

I shall adduce but two examples of this truth; not because more cannot be found; but because I have not time, and it is not necessary. If the other two propositions are true, this is of course, in every place where the word refers to man's acceptance by God.—But what I mean to establish is, that in some places it means pardon, and not that which it is said to signify in other places. Both instances I shall select, are from the mouth of the great Apostle to the Gentiles. The first is in the conclusion of his discourse to the Jews of Antioch in Pisidia—Acts xiii. 39 verse. "And by him all that believe are *justified* from all things, from which ye could not be *justified* by the law of Moses." Now the law of Moses literally *justified* no one; but contained a

*See Note F.

provision of pardon for certain offences—sins of ignorance—for wilful crimes there was no forgiveness—"he must be stoned without the camp." But through the sacrifice of Christ there is forgivenes for *all things*, for which the law of Moses provided no offering of forgiveness. Here he certainly is speaking of atonement, and not of a righteousness, that would require him to use the term *justified*.—And as pardon comes on account of atonement, *justified* here must signify pardon. The other place is Romans, v. 9. "Much more then, being *justified* through his blood, we shall be saved from wrath through him." Here too, he most assuredly is speaking of that which saves from punishment, and not of any thing which *entitles* to eternal life; in reference to atonement, and therefore signifying pardon. Besides, its idea is undoubtedly the same he intended to convey to the Colossians, when he said to them, "in whom we have redemption through his blood, even the *forgiveness* of sins." From which flows the inference, that Paul, when he uses this word in reference to the salvation of a sinner, his acceptance by God, the passing from a state of condemnation to that in which there is no condemnation, uses it always in the same sense. These propositions being thus established; the consequence is, the assembly of Divines gave the true definition of justification; and as this was taken as the meaning of the Apostle, by the words '*being justified*,' the answer to the inquiry is made out. The Apostle means an act of adjudication by God, by which he pardons the sinner from all his transgressions, and of course grants him all the privileges a righteous person would receive; for in the perfect government of God, he that is pardoned must be in as good a condition as he that needs no pardon; therefore in acceptance with God, and especially so, as in this case God has been pleased to accompany his offer of pardon with the assurance of great and precious blessings, even the gift of eternal life.

From this I infer, 1st,

That the mediation of Christ does not remove the obligation of God to punish the sinner by taking away his guilt; but by removing the obstruction to pardon.

Now guilt is no obstruction to pardon, and it is not because a man is guilty that he cannot be pardoned; for this is the very thing that needs pardon; and pardon can be concerned about nothing else but guilt. [*d*]

[*d*] As strange and unlooked for, as it may be, I shall bring Dr. Owen to witness to this position. Although he has spent much time to prove that our guilt was imputed to Christ, put upon him so that he literally underwent the punishment of the sins of the Church, yet in more places than one, he states the true scriptural way by which guilt is removed. I know it is imputing inconsistency to that venerable divine; but his own words compel me to do it, as will appear by a few extracts from his work on Justification. Chap VII. page 288, in adducing proofs that guilt of sin *only* is imputed to Christ, he says, quoting Psalm xxxii. 5. "Thou forgavest the iniquity of my sin, that is, the guilt of it, which is that alone that is taken away by pardon." Guilt he defines in numerous places, as I have, and in some uses the same words. Chapter XII. page 379, he says, "Wherefore the pardon of sin dischargeth the guilty person from being liable, or obnoxious unto anger, wrath or punishment, due unto his sin." At page 380, speaking of pardon, he says, "it only removeth guilt."—Same page, "the state of innocency; which is the *height* of what can be attained by the complete pardon of sin."—Again, same page—"the pardon of sin, which only frees us from the penalty of the law." Page 383—"by the pardon of sin we are freed only from the obligation unto punishment." Page 388—"that we be freed from the damnatory sentence of the law, which we are by pardon of sin." These quotations exhibit clearly Dr. Owen's view of pardon. I do not quote him, because I suppose him to believe our guilt is taken away by pardon, for this his theory of imputation will not allow; but to show he agrees with me in saying, guilt is that alone about which pardon is concerned. I know *he* believes that substitution takes away the guilt of the elect, that it was transferred to Christ. That he is not consistent with himself; and that his view excludes pardon from the plan of redemption, the following part of this note I humbly believe

[illegible] room for the [illegible]
[illegible] man had never [illegible]—

[illegible] to [illegible]
[illegible] distributive [illegible]
[illegible] the [illegible]
[illegible] does [illegible]—
[illegible] transferred [illegible]
[illegible] come [illegible]
[illegible] penalty, [illegible]
[illegible] given [illegible]
[illegible] diminished [illegible]
[illegible] take part [illegible]
[illegible]. If it is [illegible]
[illegible] here it [illegible]
[illegible] I must [illegible]
[illegible] guilt—[illegible]
[illegible] from the [illegible]
[illegible] as Dr. [illegible],
[illegible] so [illegible]
[illegible] he [illegible],
[illegible] ment," [illegible]
[illegible] dispensed [illegible]
[illegible] the [illegible]
[illegible] theory [illegible]
[illegible] was pard [illegible]. But
[illegible] theory [illegible]
[illegible] alty," "exhausted
[illegible] words of Dr. [illegible],
[illegible] "freed from the
[illegible]:" therefore, by
[illegible] such thing as [illegible]
[illegible] scheme, and the
[illegible] I cannot help the
[illegible] finished the premi-
[illegible] far astray from the
[illegible] to say that Dr.
[illegible] transfer of guilt and
[illegible] a few words from
[illegible] will lead them
[illegible] trary. He says,
[illegible] was not transfer-
[illegible] on believers, or it
[illegible] that guilt is tr-
[illegible] of sin." To
[illegible] the other;
[illegible] them the same.
[illegible] already pronounc-
[illegible] without noticing
[illegible] which this theory
[illegible] advocates. I
[illegible] Dr. Owen. And here
[illegible] rve that I have
[illegible], because he
[illegible] Seminary, and
[illegible] declared to be with-
[illegible] Principal. At page 281,
[illegible] his affirmation alrea-
[illegible] He,' Christ, 'was
[illegible] *of the crime of*
[illegible] innocent in himself;
[illegible] on him, or our obnox-
[illegible] to punishment;" and yet on the
[illegible] *connected* with punishment [illegible] page immediately preceding, he asserts

: says Paul, "justification is of faith,
t it might be by grace"—and if it is
don, we see it is grace from begin-
g to end—and if it is grace, it can-
be a purchase; but must be a free
, and thus saith the scripture. [See
n. v. 15, 16; 17, 18, vi, 23. viii. 32.]
corroborate this, let us look at our
ı of punishment, its design, the *rea-*
for punishing. The general idea
ɪunishment, I believe, is not that it
ıflicted, because a person is guilty;
that some good may result, either
preventing the repetition of crime,
ɪy preserving the honor and charac-
of the injured government. For as
object of government is happiness,
ıe execution of its laws has no ten-
cy to this grand object, to punish
be nothing but to promote misery.
ɪn if a man is punished because he
uilty, he is not punished for any
ɪr reason, and therefore it can be
ıing but adding evil to evil. But
e is punished to prevent the repe-
ɪn of crime, or to maintain the hon-
and character of government, or
ı together, is the reason, then strict-

ly and correctly speaking, he is not punished because he is guilty—though it is in consequence of guilt, for it is impossible that there should be punishment without guilt. Nor is the reason of punishing, both these considerations, *guilt* and *government* united; but in consideration of government solely. For it is guilt that directs where it should be inflicted to obtain its object. Guilt fastens it on the criminal, and not on another. The law of punishment says, I punish you, because *you* are guilty; but I punish, that my integrity may not be tarnished, and the designs of my institution be frustrated. And it is upon this idea of punishment that the principle of commutation is founded. For if a man must be punished, because he is guilty, there could be no change of persons,—for change the persons, and you are punishing the innocent; as that which placed the other under obligation to punishment, can never become his: therefore punish a substitute, and you go right against the supposition, that the guilty is punished, because he is guil-

undoubtedly with truth, that "there
be no 'obligatio ad pœnam,' *obligation*
ınishment, where there is not dignitas
æ," *desert, worthiness of punishment*. If
Latins had any words to express *blame,*
rt of evil, *criminality,* they were *digni-*
pœnæ. But to confirm this, he says,
e page, "*Reatus culpæ* is nothing but
itas pœnæ propter culpam." And where
e is not this *reatus culpæ,* there can be
ɪæna, punishment properly so called,
herefore, there can be no punishment
ɪeatus pœnæ, the guilt of it, but where
e is *reatus culpæ,* or sin considered with
uilt." Therefore, as Christ had our
ıs pœnæ, obnoxiousness to punishment
ɪrding to one part of the first of these
extracts, he had also *more, dignitas*
ɪ, our *reatus culpæ,* criminality, (very
rent from innocence) which is against
her part of that same extract. I there-
humbly believe that, as it was impos-
: for Christ to have our criminality,
itas pœnæ, he did not have our obliga-
to punishment, *obligatio ad pœnam,* and
ɪfore he did not suffer "punishment,
erly so called;" but he made an atone-
:—and "the very idea of an atonement
.tisfaction for sin, is, that it is "some-
g which, to the purposes of supporting

the authority of the divine law, and the dignity and consistency of the divine government, is equivalent to the punishment of sinners, according to the literal threatening of the divine law."* As the Saviour was a lamb without spot, knew no sin, his nor ours, I humbly conclude that he was set forth, not to undergo the punishment of sin; but to be a *propitiation*—to declare the righteousness of God, that he might be just, and the justifier of him that believeth in Jesus; that is, just when he pardons the sinner, and accepts him graciously. Much the Saviour did do and suffer to bring us unto God; and "much." I believe, as Dr. Owen says, page 288, "the Saviour *might* do and *suffer* on the occasion of sin, if guilt *was not imputed* unto him;" although there are those that say, 'if Christ *suffered* without having the guilt of sin upon him, there is not a greater act of injustice in all God's universe, than God himself is guilty of, in permitting an innocent being to suffer."

*See Selections on the Atonement, the three last discourses by the Rev. J. Edwards, D. D.; also Fuller, his gospel its own witness, Part II. and his essays, also Wardlaw on the Socin. Con.

[illegible] retributive justice; and that which sanctions the act of treating a person according to his deserts, does not forbid favors to be shown to him who deserves evil. It is another principle which determines this. It is another principle which directs punishment to be inflicted, or pardon granted—

[illegible] freedom. these have a right [illegible] have discharged their debts, a[illegible] case it will be nothing less tha[illegible] ery of the sons of God: an[illegible] the will of the creditor notwith[illegible] But this is not Bible. The w[illegible] creditor (as this theory styles [illegible] is concerned. It is by his wi[illegible] sanctified. We become son[illegible]

God has not a right that man has? Does God delight in mercy, and yet must receive the full amount of his dues? especially when *giving will not impoverish him, nor withholding make rich.* No, it is not so. Socinus said, our sins are debts—God is our Creditor—He has a right to give up his claims, if he please—we cannot pay—He delights in mercy—has declared himself merciful and gracious—Therefore he remits them—therefore no need of a surety—therefore no Saviour—therefore Christ is not the Son of God—therefore he was a mere man—and, being a very good man, fell a martyr to the integrity of his principles. [*f*]

And Dr. Owen reasoning against Socinus, (I learn this from Dr. Fuller,) distinguishes between *right* as it respects government, and *right* as it respects debt, and says the latter may be given up without a satisfaction, but not the former; & adds, our sins are called debts, not *properly* but *metaphorically.*'

2d. I infer the fallacy of that dilemma which is ascribed to Dr. Owen, viz. "that Christ died for *all* the sins of *all* men, or for *some* of the sins of *all* men, or for *all* the sins of *some* men.

The two first not being true, the last is established of course——admit the premises——therefore the doctrine of limited atonement. And if the supposition under which this dilemma is made is true, the doctrine is inevitable. But here is the error—the supposition is mistaken, viz. that Christ died to cancel [*g*] sins. This is not Bible.—Himself says his *blood is shed for the remission of sin*—not for sin itself; but that it might be pardoned, and God still be just; that God might forgive iniquity; not to take away iniquity and leave man not subject to the penalty of the law; but that the claims of the law may be remitted; that God may pardon the offender, accept him graciously and love him freely.

And now will any one say this is doing little, this is ascribing little to our Saviour? Is it not ascribing *all*—our salvation with all its blessings, and the preservation of the honor and glory of God and his righteousness; that glory of his God which is dearer to the Christian than his own existence—is this little? the full fruition and eternal participation by God's children, of the joys of beholding this glory—the glory of that God whose name Jesus's death did glorify?

Is this little?

LETTERS.

New-York, 12*th March*, 1816.

To Mr. LORING D. D. DEWEY—

SIR—It is matter of grief to us, that any of our pupils, whom we have been

[*f*] This, I believe, is a just representation of the ground on which Socinus founded his heresy. He, it is known, upon the principle that our sins are like debts, rejects completely the satisfaction of atonement, and runs into the absurdity that sin is a small evil, and that God exercises mercy without regard to the justice of his government. Others, taking the same principle for a basis, but denying that these debts can be given up without a satisfaction, have made the satisfaction, instead of an atonement, which is the substitute for the punishment that is due for sin, to be, as to the church, the complete and literal punishment of her sins; and a provision of su[illegible]rling righteousness, which will [illegible]e deficiency that is incurred while [illegible]h fails to perform perfect obedi[illegible]ile Socinus makes no *provision* [illegible] God, when he restores the [illegible] *pardon* from the plan of redemption, and every other exercise of grace on the part of God, except the single particular of admitting a surety—which, in human concerns, is not usually considered a very great favour granted by the creditor; and gives a perfect claim to eternal life, to all those for whom the Saviour was surety. I have given this concise, and I believe, true representation of these two schemes, because those who condemn me for not adhering to the latter, have charged me with holding the former, or some of its fundamental principles. The discourse, I trust, while it shows my agreement with multitudes who maintain a scheme different from each of these, will show I am no follower of Socinus, and that, instead of embracing an error of his heresy, I, in perfect agreement with the greater portion of of the Christian Church, reject [illegible] the principle of considering sins as debts

[*g*] See Note h.

ndeavoring to lead into the knowledge of truth as it is in Jesus, should urn away from the holy commandment delivered unto him. This, misguided youth, is your own case. The doctrines which you have avowed in your discourse submitted to us, and in your conversation with us relative thereto, are so deeply erroneous, so radically subversive of the whole Gospel scheme, and so ruinous to the souls of men, that they cannot be tolerated in the Seminary under our care. It shall not here be so much as questioned, no not for an hour, whether attacks upon essential parts of the Redeemer's work, are to be permitted in any shape, or upon any pretence whatever.

We are, therefore under the afflicting necessity of informing you, that your connexion with our Seminary ceases from this day. You will consider the present decision as peremptory; and not to be altered, unless it shall please God to give you a sounder mind, and enable you to recover yourself out of the snare of the devil. That such may be your happiness is our heart's desire and prayer for you.

J. M. MASON, *Principal Th. Sem. Associate Reformed Church, N. York.*

J. M. MATTHEWS, *Ass't. Professor Th. Sem. A. R. C. New-York.*

New-York, March 12, 1816.

To the Principal and Assistant Professors of the Theological Seminary, A. R. C. New-York:

HONOURED SIRS,

Your communication of dismemberment from the Theological Seminary of the A. R. C. in New-York, received this afternoon, I cannot say was unexpected, when I considered the stress laid by this Seminary upon certain controverted points; and neither can I say I feel much alarmed for myself, when ... same principle that expels me ... Theological Seminary, if it ... carried out, would cast out of ... and Ministry, multitudes ... the love of the truth en... of Zion—when I find a place in point of belief, with multitudes who have been eminent workmen in the vineyard of the Lord, and with many who now shine, the choice lights of the Church. But while it assigns me such a station, I rejoice also that the effect of this principle is confined. It debars *me* from some valuable privileges; but at the same time it takes away these benefits, it casts me without its further control, and affords an opportunity to embrace other advantages. I had come within its influence, little suspecting that, at this time of the world, such a principle existed any where, without the limits of Papal power. You will not expect me to think this act deserved, nor, I hope, think me impertinent, when I say, my opinion cannot sanction it as judicious, considering the present state of the American Church. But while I thus freely and ingenuously give you my view of it, I do not hesitate to judge favorably of the motives of this action—nor doubt, that the respected officers of this Seminary "verily believe they are doing God's service." I believe them when they say, "It is matter of grief to us," and that the "necessity," under which they were thus to act, was an "afflicting" one; for repeated have been the reasons offered to my mind, to believe them to be the sincere followers of the Lamb, and hearty supporters of his kingdom; and therefore they lament to be obliged to separate from such, one who professes and hopes he belongs to that blessed company. Be pleased to accept the declaration of my cordial respect for them as such, and the grateful acknowledgment of treatment, favours, and instructions, that have evinced them to be such. I hope they will be so good as to accept this as a small expression of the gratitude I owe them, and the assurance of my approbation of all their treatment of me, this last act excepted, since I have been in this Seminary.

But permit me, before I leave you, as I have no way of vindicating myself, unless I should appeal to that public which cannot be kept unacquainted

with my expulsion, to make a few remarks upon the charge laid against me, through the belief of the correctness of which you have cut off my connexion with this Seminary. As the refutation of that part of it which declares my doctrines to be "erroneous," cannot be attempted in this place, I shall pass over the assertion, as assertion proves no fact. But with an unqualified ipse dixit, you declare them "subversive of the whole Gospel scheme." As you have unhesitatingly declared your opinion of my doctrines, and more, in the manner of this declaration pronounced your views to be right, you will permit me to state to you mine, in relation to some of yours. That my doctrines are subversive of *your* peculiar Gospel scheme, I know; and that yours is the scheme which subverts the Gospel in many important points, I believe Is not the Gospel good news to man without limitation? and does not your scheme make it good news only to a part, unless the others are so richly laden with disinterested benevolence, as to rejoice in that which, while it brings to a neighbor the highest blessings, casts them into the deeper misery? Does it not come declaring, that "not as the offence so also the free gift, but if through the offence of one many be dead, *much more* the grace of God and the gift by grace, by one man, Jesus Christ, hath abounded unto many?" But no, says your scheme, not even so much as the offence is the free gift, but for a part only is this grace, according to your scheme. "Go, preach the Gospel to every creature," said He who "willeth that all men every where should repent," "and he that believeth shall be saved." But, says your scheme, there are creatures for whom, even if they should believe, there is no salvation. The charge further asserts, without a reserve, that I hold doctrines "ruinous to the souls of men." Is it ruinous to the souls of men, to hold doctrines which make it *consistent* to invite all sinners, without limitation, to the Gospel feast, saying "come, for all things are ready;" and to charge the failure of an interest in Jesus, wholly to their own foolish neglect of this invitation? And is it not ruinous to say, all things are ready, but ready only for a part? Where shall the others go? They cannot say with Peter, "To whom shall we go?—thou hast the words of eternal life;" for Jesus has no eternal life for them—no salvation for them; they are without the possibility of escape forever, and this too, by your scheme, because they are the descendants of the unhappy father of his race, who sinned perhaps thousands of years before they had an existence. This limited view of the atonement, which shuts out even hope from those for whose debts (as your scheme calls sins) there is no satisfaction made, to me seems most fatally "ruinous" to man, besides disparaging to the character of our God. To bring down this "magnificent moral transaction to the level of a commercial bargain," is such a belittleing of the ways of God to men as shocks my reverence for his name; and says, Thy ways *are* as our ways.—To quote the words of a late writer—(Wardlaw on the Socinian Controversy,) "I know not how you may feel, my brethren, but my mind I own revolts from this sort of minutely calculating process on such a subject, weighing out the precise quantum of suffering due to each sin of each individual who obtains forgiveness; and thus of course limiting the sufficiency of the Surety's mediation. Such views have always" (since I have known there were such, and this knowledge I have gained since joining this Seminary) "appeared to me utterly inconsistent with the grandeur and majesty of this wonderful part of the Divine Administration."—But I must not enlarge. Such, I believe, are a few of the outlines of a scheme, for not conforming to which, and supporting, as I suppose, a more consistent doctrine, I am cut off from your Seminary. Permit me to detain you, honored sirs, a little further, and pardon me for taking a stand upon ground so near to an equality with

[illegible]

W[illegible]h grateful respect, yours, I trust. the bonds of a tie which opinion [illegible]; but which shall last long [illegible] the last sound of clashing opin[illegible] shall have died away,

LORING D. DEWEY.

P. S. Immediately on the receipt of [illegible] communication, I commenced [illegible] reply. I afterwards hesitated; but [illegible] consideration pronounced it a [illegible]ly I owed to myself, that you might [illegible]tter understand my views. It will [illegible] be considered to have any respect [illegible] that part of your decision which [illegible] it "peremptory, and not [illegible]." I am sorry it is made, [illegible] there is a difference, but [illegible]ld have attempted to have

L. D. D.

[illegible] American Bi[illegible]

[illegible] different [illegible] Consist[illegible] Church [illegible] 8th day [illegible] Wallace, [illegible] Presi[illegible] Rev Dr. [illegible] Lyman [illegible]

[illegible] with prayer [illegible] appeared as Del[illegible]

[illegible] Merrimack [illegible], Rev. [illegible] Dr. John [illegible] Milledoler, [illegible] Mr. J. Wil[illegible] Spring, New[illegible] Rev. Dr. [illegible] do; Mr. [illegible] Lincklaen, [illegible], Rev. Eli [illegible], Otsego do.; [illegible] Mr. Henry W. [illegible], Mr. Robert [illegible] do.; Rev. [illegible]; Rev. Dr. S. [illegible] and Saratoga Bible [illegible] Bassett, Rev. Mr. [illegible] Mr. D. S. B[illegible], Mr. A. Van [illegible] Wright, Long-Island [illegible] Delaware do.; Mr. [illegible], Mr Oran Day, Greene do.; Mr [illegible] M Wallace, Mr. Samuel Bay[illegible] Rev Dr J. Richards, Rev. Mr. G. S. W[illegible], Rev J. M'Dowell, New-Jersey [illegible]; Mr Thomas J. Biggs, Mr. J. W. Platt, [illegible]; Rev. Mr. David Jones, Mr J. C. Hornblower, Newark do. Mr. John [illegible] Caldwell, Female Bible Society of Bur[illegible] and do. of Kingston; Rev. Mr. S. W[illegible]ner, Gloucester Bible Society; Mr. M. S. Clarke, Franklin do.; Rev. Mr. J. H. Rice, Virginia, Frederick, Norfolk, and Petersburgh Bible Societies; Mr. W. Burd, Lynchburgh do.; Rev Dr. Hall North-Carolina do.; Rev. Dr. J. Blythe, Kentucky do.; Mr. H. Ford, Cayuga do.; Rev. Dr. A. Proudfit, Washington County, N. Y. do.

The following gentlemen, though not formally commissioned as Delegates, yet appearing, from satisfactory evidence, to be substantial representatives of their respective Societies, or of a number of members thereof, for all the purposes contemplated by this convention, were admitted to seats, viz.

Rev. Lyman Beecher, Mr. Ichabod Skinner, Rev. Mr. N. W. Taylor, Connecticut Bible Society; Rev. Dr. J. Morse, from the

Middlesex, New-Hampshire, and Dartmouth University Bible Societies; Mr. William Jay, *from the West-Chester Auxiliary Bible Society;* Rev. Mr. Henshaw, Mr. Joshua Sands, Gen. Swift, *Bible and Common Prayer-Book Society of Long-Island.*

The following gentlemen were also received as members, viz.

John Murray, jr. Thomas Eddy, John Griscom, Dr. Valentine Mott, *of the Society of Friends.* On motion,

Resolved unanimously, That it is expedient to establish, without delay, a general Bible Institution, for the circulation of the Holy Scriptures, without note or comment.

A committee consisting of Dr. Nott, Dr. Mason, Mr. Bayard, Mr. Wilmer, Mr. Beecher, Charles Wright, Mr. Rice, Mr. Jones, Dr. Morse, Mr. Jay, and Dr. Blythe, was appointed to prepare the plan of a constitution of the said Society; and an address to the public, on the nature and objects thereof.

And the convention adjourned until the morning of Friday, the 11th inst. at eleven o'clock.

The convention met according to adjournment, and their committee laid before them the draft of a constitution, which having been read first in the whole and afterwards by paragraphs; and carefully considered, was unanimously adopted; and is hereunto annexed.

The committee reported also an address to the public, which in like manner was unanimously approved, and is hereunto annexed.

The convention then proceeded to the choice of managers of the *American Bible Society* for the current year, and the following persons were unanimously chosen, viz.

Henry Rutgers, John Bingham Richard Varick, Thomas Farmar, Stephen Van Rensselaer, Samuel Boyd, George Suckley, Divie Bethune, William Bayard, Peter M'Carty, Thomas Shields, Robert Ralston, John R. B. Rodgers, Dr. Peter Wilson, Jeremiah Evarts, John Watts, M. D. Thomas Eddy, William Johnson, Ebenezer Burrill, Andrew Gifford, George Gosman, Thomas Carpenter, Leonard Bleecker, John Cauldwell, Rufus King, Thomas Stokes, Joshua Sands, George Warner, De Witt Clinton, John Warder, Samuel Bayard, Duncan P. Campbell, John Aspinwall, John Murray, jr. Charles Wright, Cornelius Heyer.

After due notice of their appointment, the managers met in the City Hall, on the 11th May, and unanimously elected the following persons to the offices for which they are named respectively.

President—Hon. ELIAS BOUDINOT, of *New-Jersey.*

Vice-Presidents—Hon. John Jay, Matthew Clarkson, Esq. Hon. Smith Thompson, *of New-York;* Hon. John Langdon, *of New-Hampshire;* Hon. Caleb Strong, Hon. William Gray, *of Massachusetts;* Hon. John Cotton Smith, *of Connecticut;* Hon. Jonas Galusha, *of Vermont;* Hon. William Jones, *of Rhode-Island;* Hon. Isaac Shelby, George Madison, Esq. *of Kentucky;* Hon. William Tilghman, *of Pennsylvania;* Hon. Bushrod Washington, William Wirt, Esq. *of Virginia;* Hon. Charles C. Pinckney, *of South-Carolina;* Hon. William Gaston, *of North-Carolina;* Hon. Thomas Worthington, *of Ohio;* Hon. Thomas Posey, *of Indiana;* Hon. James Brown, *of Louisiana;* John Bolton, Esq. *of Georgia;* Hon. Felix Grundy, *of Tennessee;* Robert Oliver, Esq. *of Maryland;* Joseph Nourse, Esq. *of the District of Columbia.*

Secretary for Foreign Correspondence—Rev. Dr. John M. Mason.

Secretary for Domestic Correspondence—Rev. Dr. John B Romeyn.

Treasurer—Richard Varick. Esq.

Information of the above choice was communicated by a committee of the managers to the convention, who having before resolved, that the first annual meeting of the "American Bible Society" be held in the city of New-York; and the business of the convention being now accomplished, their meeting was closed with prayer, by the Rev. Mr. Wilmer, and the convention was dissolved.

CONSTITUTION.

I. This Society shall be known by the name of THE AMERICAN BIBLE SOCIETY, of which the sole object shall be to encourage a wider circulation of the Holy Scriptures without note or comment. The only copies in the English language to be circulated by the Society, shall be of the version now in common use.

II. This Society shall add its endeavors to those employed by other Societies, for circulating the Scriptures throughout the United States and their territories; and shall furnish them with stereotype plates, or such other assistance as circumstances may require. This Society shall also, according to its ability, extend its influence to other countries, whether Christian, Mahometan, or Pagan.

III. All Bible Societies shall be allowed to purchase at cost from the Society, Bibles for distribution within

their own districts. The members of all such Bible Societies as shall agree to place their surplus revenue, after supplying their own districts with Bibles, at the disposal of this Society, shall be entitled to vote in all meetings of the Society; and the officers of such Societies shall be *ex officio* directors of this.

IV. Each subscriber of three dollars annually, shall be a member.

V. Each subscriber of thirty dollars at one time shall be a member for life.

VI. Each subscriber of fifteen dollars annually shall be a director.

VII. Each subscriber of one hundred and fifty dollars at one time, or who shall, by one additional payment, increase his original subscription to one hundred and fifty dollars, shall be a director for life.

VIII. Directors shall be entitled to attend and vote at all meetings of the Board of Managers.

IX. A Board of Managers shall be appointed to conduct the business of the Society, consisting of thirty-six Laymen, of whom twenty-four shall reside in the city of New-York or its vicinity. One fourth part of the whole number shall go out of office at the expiration of each year, but shall be re-eligible.

Every Minister of the Gospel, who is a member of the Society, shall be entitled to meet and vote with the Board of Managers, and be possessed of the same powers as a manager himself.

The Managers shall appoint all officers, and call special general meetings, and fill such vacancies as may occur, by death or otherwise, in their own Board.

X. Each member of the Society [illegible] be entitled, under the direction [illegible] Board of Managers, to purchase [illegible] and Testaments at the Socie-[illegible] which shall be as low as [illegible]

[illegible] meetings of the [illegible] at New-York or [illegible]tion of the Society, on the second Tuesday of Ma[y] in each year; when the Manage[rs] shall be chosen, the accounts presen[t]ed, and the proceedings of the foreg[o]ing year reported.

XII. The President, Vice-President[s], Treasurers and Secretaries, for th[e] time being, shall be considered *ex off*[*i*]*cio*, members of the Board of Man[a]gers.

XIII. At the general meetings of th[e] Society, and the meetings of the Ma[n]agers, the President, or in his absence the Vice-President first on the lift the[n] present; and in the absence of th[e] Vice-Presidents, such member as sha[ll] be appointed for that purpose, sha[ll] preside at the meeting.

XIV. The Managers shall meet o[n] the first Wednesday in each month, o[r] oftener, if necessary, at such place i[n] the city of New-York, as they sha[ll] from time to time adjourn to.

XV. The Managers shall have th[e] power of appointing such persons a[s] have rendered essential services t[o] the Society, either members for life or Directors for life.

XVI. The whole minutes of ever[y] meeting shall be signed by the chair[-]man.

XVII. No alteration shall be mad[e] to this Constitution, except by the Society at an annual meeting, on the recommendation of the Board of Managers.

Address to the People of the U. States.

Every person of observation has remarked that the times are pregnant with great events. The political world has undergone changes stupendous, unexpected, and calculated to inspire thoughtful men with the most boding anticipations.

That there are in reserve, occurrences of deep, of lasting, and of gener[al] interest, appears to be the comm[on] sentiment. Such a sentiment has [not] been excited without a cause, and [can]not exist without an object. The [cause] is to be sought in that prov[idence] which adapts, with wonderful [exacti]tude, means to ends; and th[e] [illegible]

is too plain to be mistaken by those who carry a sense of religion in their speculations upon the present and the future condition of our afflicted race.

An excitement as extraordinary as it is powerful, has roused the nations to the importance of spreading the knowledge of the one living and true God, as revealed in his Son, the Mediator between God and men, Christ Jesus. This excitement is more worthy of notice, as it has followed a period of philosophy, falsely so called, and has gone in the track of those very schemes, which, under the imposing names of reason and liberality, were attempting to seduce mankind from all which can bless the life that is, or shed a cheering radiance on the life that is to come.

We hail the re-action, as auspicious to whatever is exquisite in human enjoyment, or precious to human hope. We would fly to the aid of all that is holy, against all that is profane. Of the purest interest of the community, of the family, and the individual, against the conspiracy of darkness, disaster, and death—to help on the mighty work of Christian charity—to claim our place in the age of Bibles.

We have, indeed, the secondary praise, but still the praise, of treading in the footsteps of those who have set an example without a parallel—an example of the most unbounded benevolence and beneficence: and it cannot be to us a source of any pain, that it has been set by those who are of one blood with the most of ourselves; and has been embodied in a form so noble and so Catholic, as "*The British and Foreign Bible Society.*"

The impulse which that institution, ten thousand times more glorious than all the exploits of the sword, has given to *the* conscience of Europe, and to the slumbering hope of millions in the region and shadow of death, demonstrates *to* Christians of every country what *they cannot* do by insulated zeal; and what they *can* do by co-operation. *In the* United States we want nothing [illegible] to perform achieve[illegible]ing to ourselves, dismaying to the adversaries of truth and piety; and most encouraging to every evangelical effort, on the surface of the globe.

No spectacle can be so illustrious in itself, so touching to man, or so grateful to God, as a nation pouring forth its devotion, its talents, and its treasure, for that kingdom of the Saviour, which is righteousness and peace.

If there be a single measure which can overrule objection, subdue opposition, and command exertion, this is the measure. That all our voices, all our affections, all our hands should be joined in the grand design of promoting "peace on earth and good will toward man"—that they should resist the advance of misery—should carry the light of instruction into the dominions of ignorance, and the balm of joy to the soul of anguish; and all this by diffusing the oracles of God—addresses to the understanding an argument which cannot be encountered, and to the heart an appeal which its holiest emotions rise up to second.

Under such impressions, and with such views, fathers, brethren, fellow-citizens, the *American Bible Society* has been formed. Local feelings, party prejudices, sectarian prejudices, are excluded by its very nature. Its members are leagued in that, and in that alone, which calls up every hallowed, and puts down every unhallowed principle—the dissemination of the Scriptures in the received versions where they exist, and in the most faithful where they may be required. In such a work, whatever is dignified, kind, venerable, true, has ample scope: while sectarian littleness and rivalries can find no avenue of admission.

The only question is, whether an object of such undisputed magnitude, can be best attained by a national Society, or by independent associations, in friendly understanding and correspondence.

Without entering into the details of this inquiry, we may be permitted to state, in a few words, our reasons of preference to a national Society esp-

[illegible] ...d partial exercise. A national ob... united national feeling and concur... Unity of a great system com... energy of effect with economy ... means. Accumulated intelligence ...eds and animates the public mind. ...d the Catholic efforts of a country, ...s harmonized, give her a place in ... moral convention of the world;— ...d enable her to act directly upon the ...iversal plans of happiness which are ...w pervading the nations.

It is true, that the prodigious territo... of the United States—the increase ... their population, which is gaining ...ery day upon their moral cultivation, ...d the dreadful consequences which ...ll ensue from a people's outgrowing ...e knowledge of eternal life, and re...lting to a species of heathenism, ...hich shall have all the address and ...lligacy of civilized society, without ...y religious control, present a sphere ...action, which may for a long time ...ploy and engross the cares of this ...ciety, and of all the local Bible So...eties of the land.

In the distinct anticipation of such ...ergency, one of the main objects ...the American Bible Society, is, not ...only to provide a sufficiency of well ...inted and accurate editions of the ...riptures; but also to furnish great ...stricts of the American [illegible] ...ith well executed [illegible]

[illegible]

...and pleasure, every opportunity of ...ing out, by means of the Bible, according to their ability, the light of life and immortality, to such parts of the world, as are destitute of the blessing, and are within their reach. In this high vocation, their ambition is to be fellow-workers with them who are fellow-workers with God.

People of the United States,

Have you ever been invited to an enterprise of such grandeur and glory? Do you not value the Holy Scriptures? Value them as containing your sweetest hope; your most thrilling joy?—Can you submit to the thought that *you* should be torpid in your endeavours to disperse them, while the rest of Christendom is awake and alert? Shall *you* hang back, in heartless indifference, when Princes come down from their thrones, to bless the cottage of the poor with the Gospel of peace;—and Imperial Sovereigns are gathering their fairest honours from spreading abroad the oracles of the Lord your God? Is it possible that *you* should not see, in this state of human things, a mighty motion of Divine Providence? The most heavenly charity treads close upon the march of conflict and blood! The world is at peace! Scarce has the soldier time to unbind his helmet, and to wipe away the sweat from his brow, ere the voice of mercy succeeds to the clarion of battle, and calls the nations from enmity to love!—Crowned heads bow to the Head which is to wear many crowns;" and for the first time since the promulgation of Christianity [illegible] to act in [illegible] of his gra[illegible] alike [illegible] honour to [illegible]

'brotherly concord—the Bi-
Bible ! through Bible Soci-

hen, fellow-citizens, fellow-
let us join in the sacred ca-
Let no heart be cold ; no
dle ; no purse reluctant —
ile room is left for us in the
iose toil is goodness, and
ompense is victory. Come
, eagerly, generally. Be it
on your souls, that a contri-
ved from even a cheap mi-
y send a Bible to a destitute
nay become a radiatory point
and truth" to a neighbor-
rror and vice ; and that a
f such contributions made at
xpense, may illumine a large
ountry, and successive gen-
f immortals, in that celestial
e, which shall secure their
d their future felicity.

atever be the proportion be-
ectation and experience, thus
ertain. We shall satisfy our
n of duty ; we shall have the
nigh endeavors for the high-
-we shall minister to the bles-
f thousands, and tens of thou-
whom we may never see the
hear the names. We shall
ard a system of happiness
l go on with accelerated mo-
augmented vigour, after we
e finished our career ; and
on our children, and our chil-
ildren, the delight of seeing
rness turned into a fruitful
the blessing of God upon that
ich their fathers sowed, and
es watered. In fine, we shall
art toward that expansion and
of light divine, which shall
ts progress, the palaces of the
d the hamlets of the small,
whole " earth be full of the
ge of Jehovah, as the waters
e sea !"

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omortal, wasting all her strength
nto tumult, captured or alarmed,
this world can create or indulge,
s ocean into tempest wrought,
feather, or to drown a fly.

MR. GRIFFIN'S SPEECH

Delivered before a Meeting held in the [illegible] of New-York [illegible] Auxiliary to the American Bible Society [illegible]

I am persuaded that there [illegible] present [illegible] We are [illegible] that we are [illegible] the name of the American Bible Society. This is an occasion to awaken the best feelings of the heart. We are assembled [illegible] gospel [illegible] the everlasting gospel through the world,— to spread a [illegible] whose waters are destined for the healing of the nations.

The design of this [illegible] is not merely to relieve the wants of our own country, but to extend the hand of charity to the most distant lands; to [illegible] Mahometan imposture; to purify the abominations of [illegible]; to snatch the Hindoo widow from the funeral pile; to raise the degraded African to the sublime contemplation of God and immortality; to [illegible] the waters of life the American savage; to pour the light of heaven upon the darkness of the Asiatic; and to call back the nations [illegible] to the temple of the living God.— These [illegible] objects are to be accomplished by the universal promulgation of the Bible; the Bible—that [illegible] contained in the [illegible] mercy [illegible] of redeeming love [illegible] lustre of [illegible] glory [illegible] time, pre-eminently [illegible] the heart, [illegible] the affections, and elevate the [illegible] the poet [illegible] philosopher [illegible] of heaven [illegible] cheer the [illegible] light of [illegible] of the tomb. I [illegible]

[illegible] North American tribes. He [illegible] strong and vigorous mind. [illegible]

Although he could speak but little English, and in his extreme old age was blind, yet his company was sought. In conversation he was highly decorous, evincing that he profited by seeing civilized and polished society, and by mingling with good company in his better days.

To a friend who called on him a short time since, he thus expressed himself by an interpreter:

"I am an aged hemlock: the winds "of an hundred winters has whistled "through my branches; I am dead at "the top. The generation to which I "belong have run away and left me; "why I live the Great good Spirit only "knows. Pray to my Jesus, that I "may have patience to wait for my "appointed time to die."

Honored Chief! His prayer was answered; he was cheerful and resigned [illegible] For several years he kept [illegible] prepared. Once. [illegible] he came to Clin- [illegible] that his soul might [illegible] and his body in the [illegible] near his beloved C[illegible]

[illegible] ambitious but [illegible] [illegible]ly to sculpt[illegible]

[illegible] and to riches in the ten[illegible] earthly fame. SHENANDOAH, in th[illegible] of the only real nobility, stoo[illegible] his own grave, waiting the co[illegible] his Lord.

His Lord has come! and t[illegible] [illegible] when the green [illegible] will be m[illegible] [illegible] the Pyramids, th[illegible] [illegible] the Pantheons of the [illegible] His simple [illegible] will be viewed with a[illegible] and veneration, when those ta[illegible] [illegible] of human apotheos[illegible] [illegible] only pity and disgust.

"[illegible]
"[illegible]
"[illegible] from Adam's [illegible]
"[illegible] Indian's [illegible]

Clinton, March 14th, 1816.

At the [illegible] Annual Meeting of the General [illegible] EDWARD GRIFFIN, Esq. in the C[illegible]

[illegible] the following persons were [illegible]

Rev. S. F. SNOWDEN
Rev. MOSES GILLET, [illegible]
DANIEL W. RANDAL[illegible]
E. GRIFFIN, Esq. [illegible]

Rev. Noah C[illegible], Rev. Moses G[illegible] S. F. Snowden, Rev. John [illegible] Powel, *Directors.*

Ambrose C[illegible], H[illegible] Bur[illegible] man Smith, H[illegible] Hastings, Dunham, Henry N[illegible], Ebe[illegible] mond, Abram Platt[illegible], Ebenezer [illegible] man, Daniel W. Randal, John [illegible] John Powel, C[illegible] Com[illegible]

TREASURER'S REPORT [illegible]

Rec[illegible] of the Individual Society at

Society at		Clinton,	
do.	do.	R[illegible]	
do.	do.	W[illegible]	
do.	do.	New-Hartford	
do.	do.	U[illegible]	
do.	do.	Par[illegible]	
do.	do.	S[illegible]field	
do.	do.	Ha[illegible]	
do.	do.	G[illegible]	
do.	do.	Sh[illegible]	
do.	do.	[illegible]	
do.	do.	W[illegible]	
do.	do.	Hom[illegible]	

Balance due from the several I[illegible] [illegible] paid, supposed to be about [illegible]
Balance of cash in the Treasur[illegible] from the last year, [illegible]